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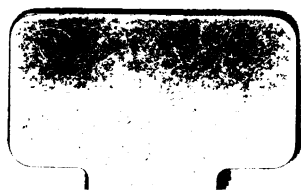
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SUPPLEMENT.

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A SECOND SERIES

OF THE

MANNERS AND CUSTOMS

OF

THE ANCIENT EGYPTIANS,

INCLUDING

THEIR RELIGION, AGRICULTURE, &c.

DERIVED FROM A COMPARISON OF

THE PAINTINGS, SOULPTURES, AND MONUMENTS STILL EXISTING,

WITH THE ACCOUNTS OF ANCIENT AUTHORS.

BY SIR J. GARDNER WILKINSON, F.R.S.

F.R.G.S. M.R.S.L. M.I.B.A. &c.

**AUTHOR OF "A GENERAL VIEW OF EGYPT, AND
TOPOGRAPHY OF THEBES," ETC.**

SUPPLEMENT.

INDEX AND PLATES.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

MDCCCXLI.



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293. Plate 80. Investiture of a chief to the office of fan-bearer by putting gold necklaces round his neck. This calls to mind the arraying of Joseph in vestures of fine linen, and putting a gold chain about his neck. The king is Osirei, the father of Remeses the Great. He is seated under a canopy, holding the flagellum and crook of Osiris; and behind him is the Goddess of Truth or Justice.
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410. Plate 83. Great funeral procession of a royal scribe at Thebes. The beginning of this procession is in line 3., where persons bring various offerings, and a calf to be killed for the use of the poor. Then follow others bearing small closets for the statues of the Gods, or the ancestors of the deceased, chairs, tables, couches, and a chariot; next comes a led chariot; and in the 2d line are other persons carrying vases, boxes, images, insignia of office, fans, and other objects, together with a boat. In the uppermost line are the bearers of cases covered with palm branches; then female mourners, and a chest containing a sitting Cynocephalus on a sledge, followed by a high priest; after which is the coffin on a sledge, decked as usual with flowers; the procession closing with the friends or male relatives of the deceased. In the lowest line the funeral is supposed to pass over the lake. On the top of the cabin is the case containing the Cynocephalus; and in the small boat are the figures of the deceased and his sister seated under a canopy with a table of offerings before them, while a priest reads their eulogium, to show their claims to admission to the regions of the just. Having landed on the other side of the lake, the priest presents offerings, with incense and libation, before the mummies; and the female mourners throw dust upon their heads in token of grief.

415. Plate 84. Funeral procession crossing the Lake of the Dead at Thebes, and going thence to the tomb. The first boat (beginning on the left) contains the coffin,

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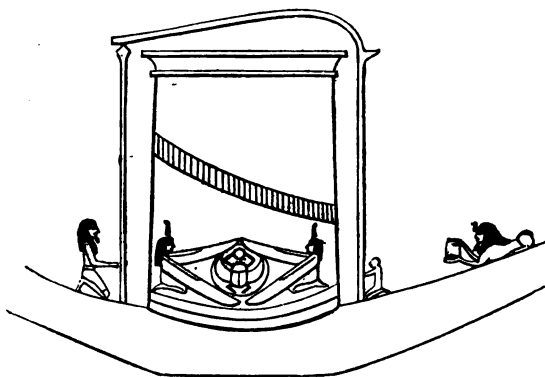
decked with flowers. A high priest presents incense before a table of offerings, and the females of the family lament the loss of their relative. This is preceded by two other boats, one having on board the female mourners, the other the male friends of the deceased; and two more contain persons, employed to carry offerings, boxes, chairs, and other objects appertaining to the procession. In one of them, at the upper part of the picture, are several men, who attended the funeral out of friendship and respect to the family, the same who follow the coffin in Plate 83. On arriving at the opposite shore, one of these boats has grounded; and being pushed back has struck a small skiff with its rudder, upsetting a table upon the rowers: one of the many proofs of the fondness of the Egyptians for caricature even in serious subjects. All matters being adjusted, the procession lands on the western shore of the lake, and proceeds to the necropolis, where the mummy is set up in the sepulchre of his ancestors. The high priest again offers incense and libation on an altar before the tomb,—a place where stone altars are frequently found; and prayers and lamentation for the deceased are offered by his assembled relatives and friends.

419. Plate 85. Another funeral procession to the tomb beneath the mountain of the Theban Necropolis. Figs. 3. and 4. are the same as mentioned in p. 418.; fig. 6. the sprinkler; fig. 9. holds the emblem alluded to in p. 386. Anubis, fig. 13., the type of Death, supports the mummy. Behind him is the tablet, or tombstone, mentioned in p. 481.; and fig. 15. is the tomb itself, at the end of the mountain, fig. 16.
421. Plate 86. A procession, in which palm branches are strewed in the way. Figs. 8. and 10. are two tables of offerings for the deceased and his wife, whose mummies, figs. 13. and 15., are attended by their relations. Among the offerings on the table, fig. 8., are the emblems mentioned in p. 386. Over the table is a napkin.
447. Plate 87. A soul condemned to return to earth under

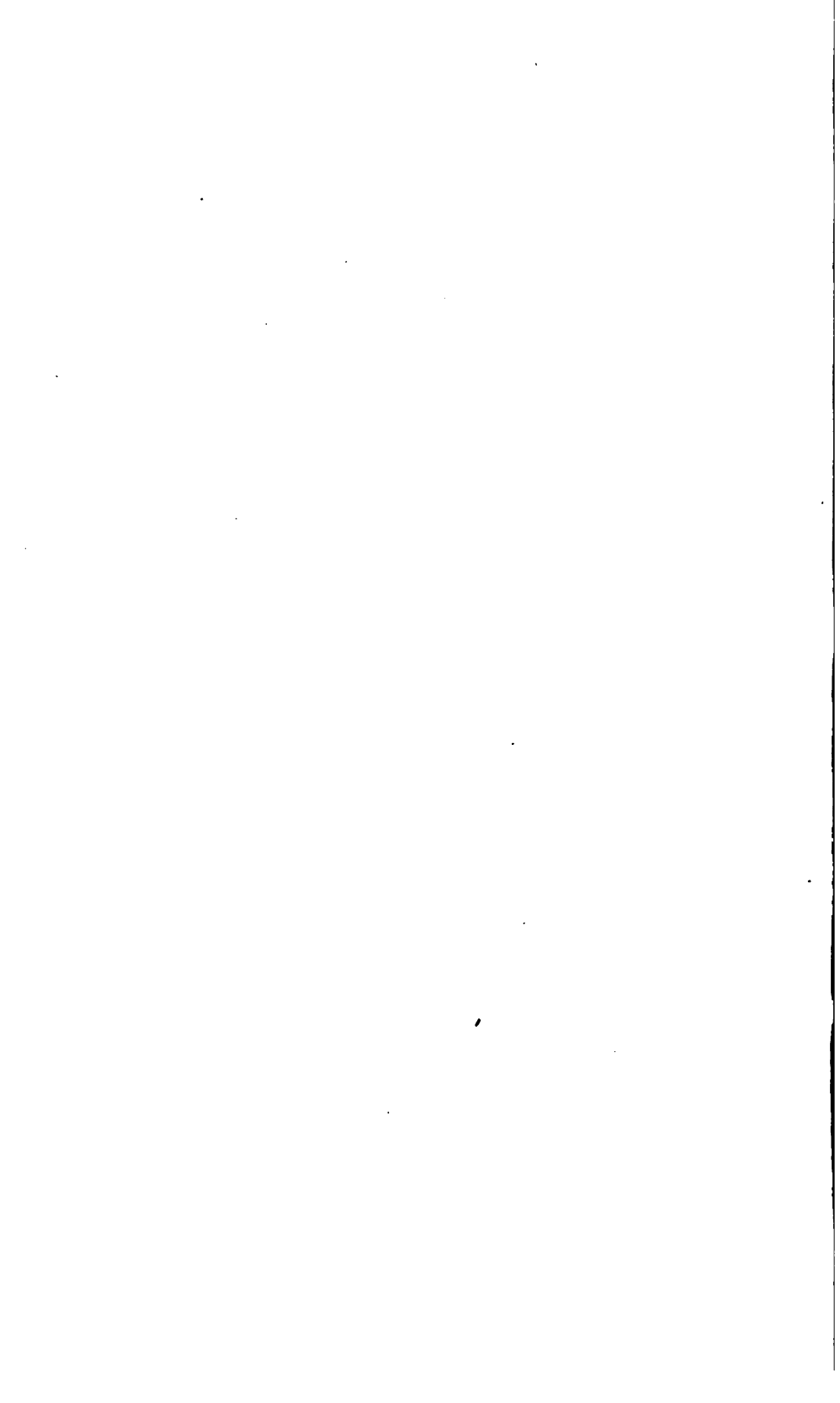
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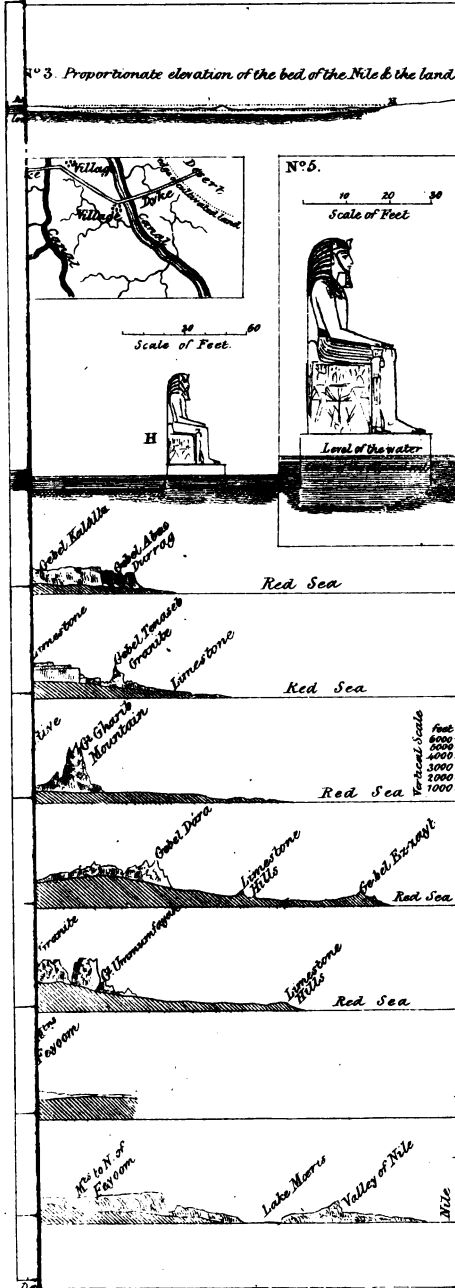
the form of a pig ; having been weighed in the scales before Osiris, and " found wanting." Being placed in a boat, and accompanied by two monkeys, it is then dismissed from the precincts of Amenti, all communication with which is figuratively cut off by a man who hews away the ground with an axe after its passage.

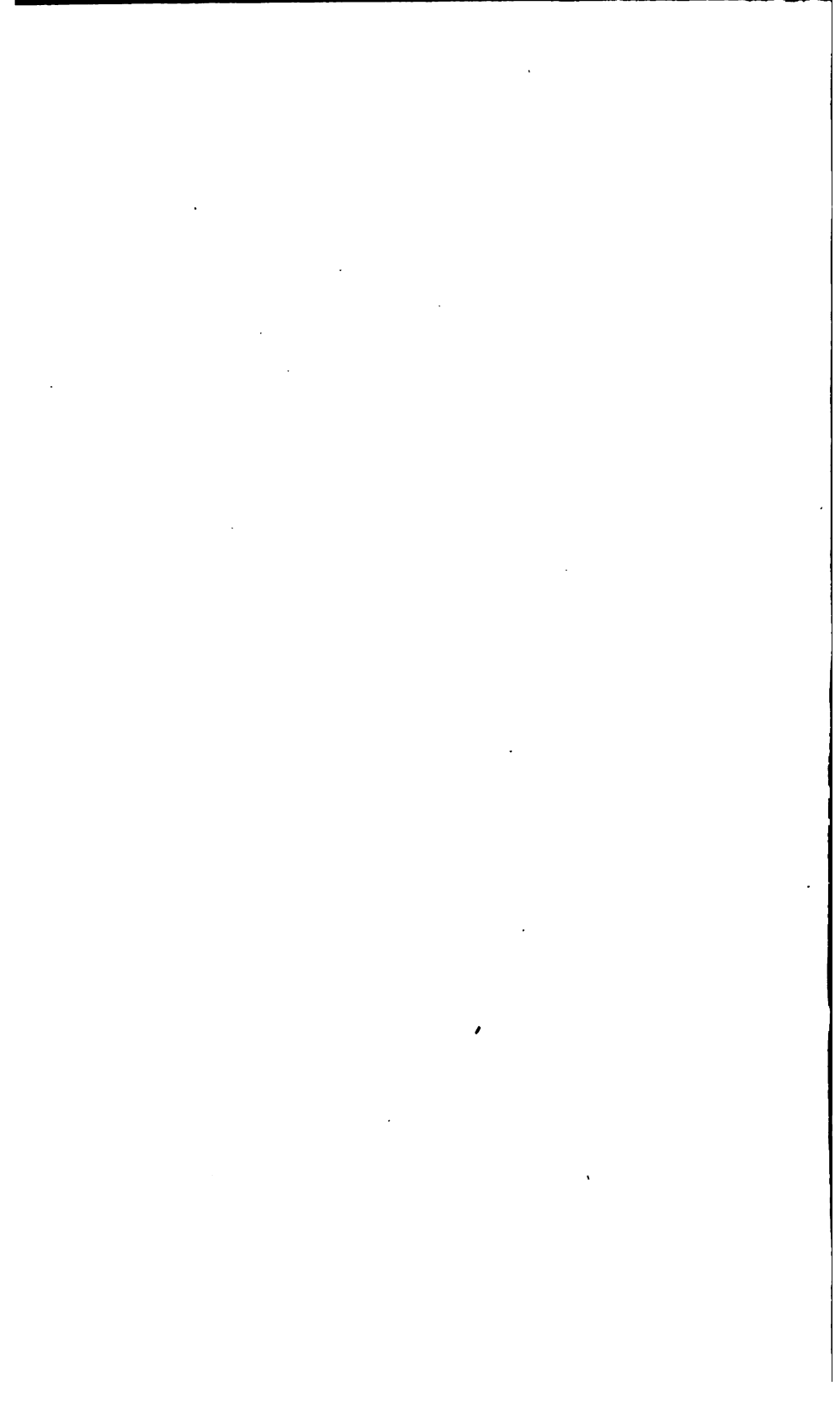
448. Plate 88. Final Judgment scene before Osiris, the judge of the dead, previous to the admission of the soul into the mansions of the blessed. Osiris is seated on his throne, attended by Isis and Nepthys ; and before him are the Four Genii of Amenti standing on a lotus. Horus introduces the deceased, after his actions have been weighed in the scales of Truth, and recorded by Thoth. Anubis presides over the balance ; and Cerberus is present, seated at the gates, into which the deceased is conducted by Horus, followed by his sister, who was probably also his wife.

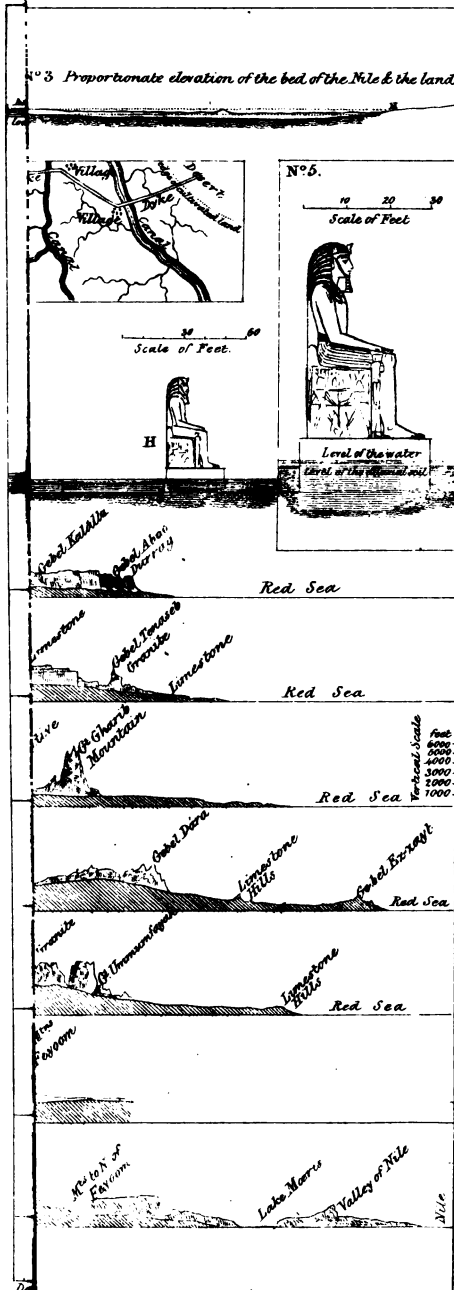


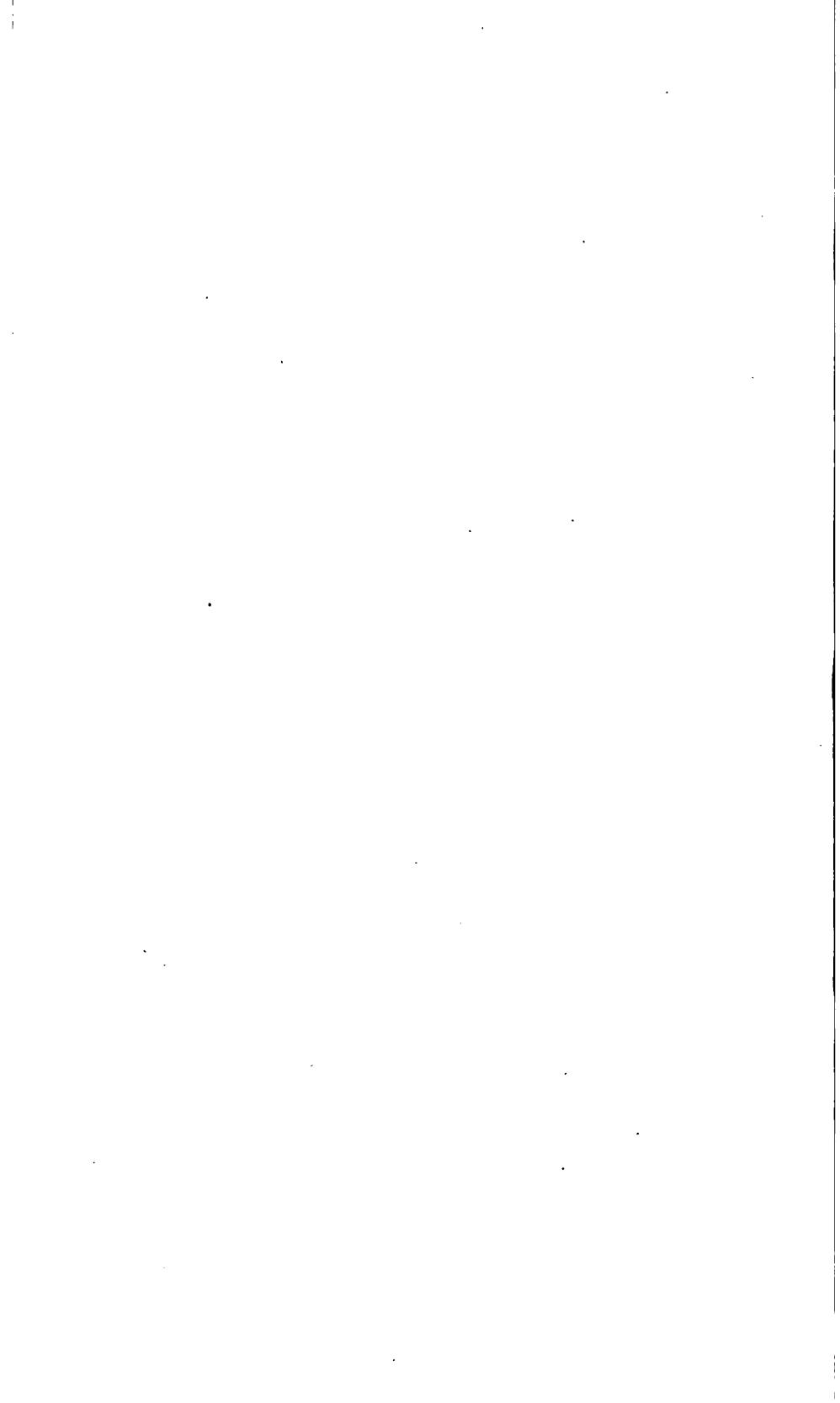
One of the sacred Boats, or Arks, with two figures representing Cherubim.











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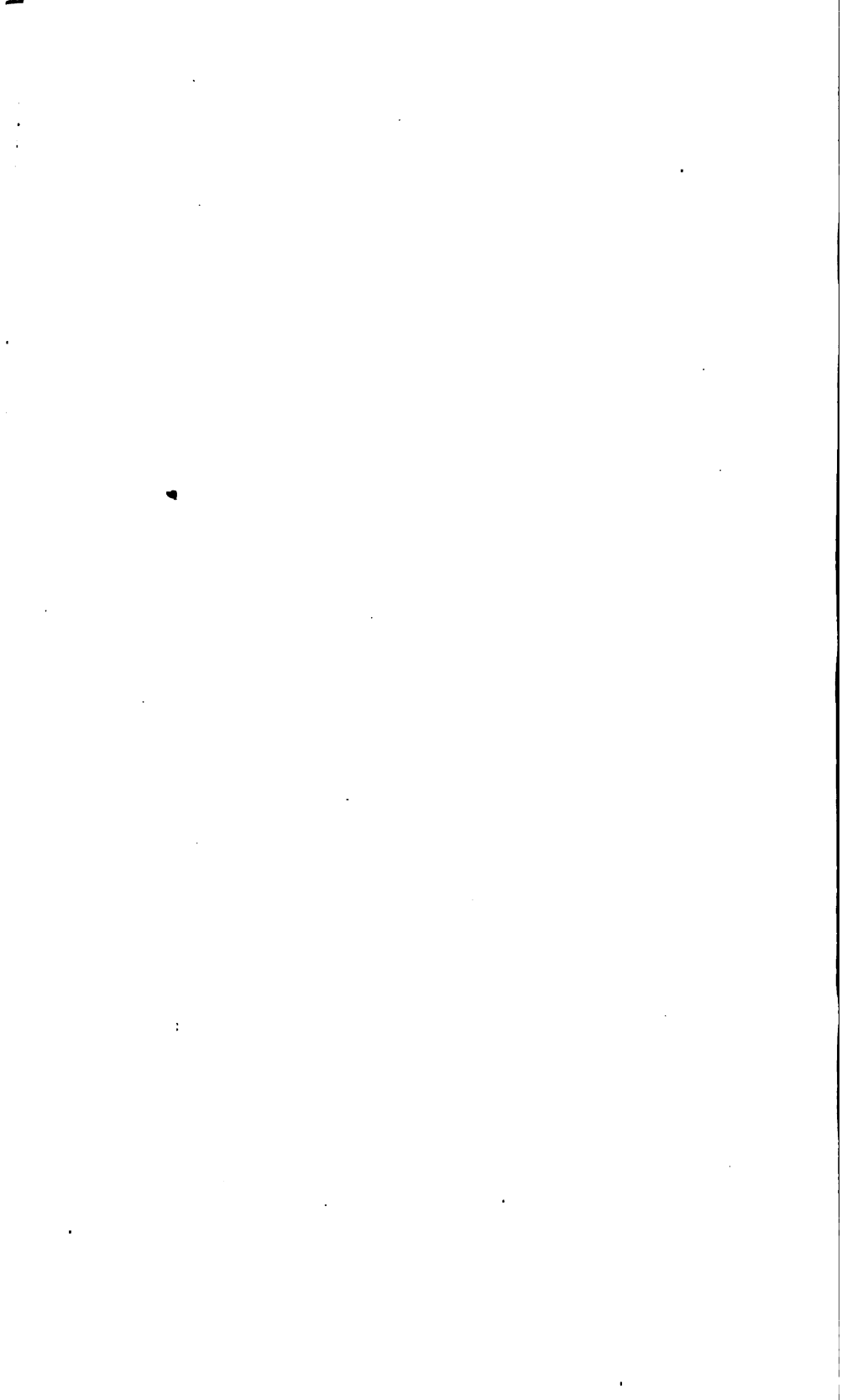
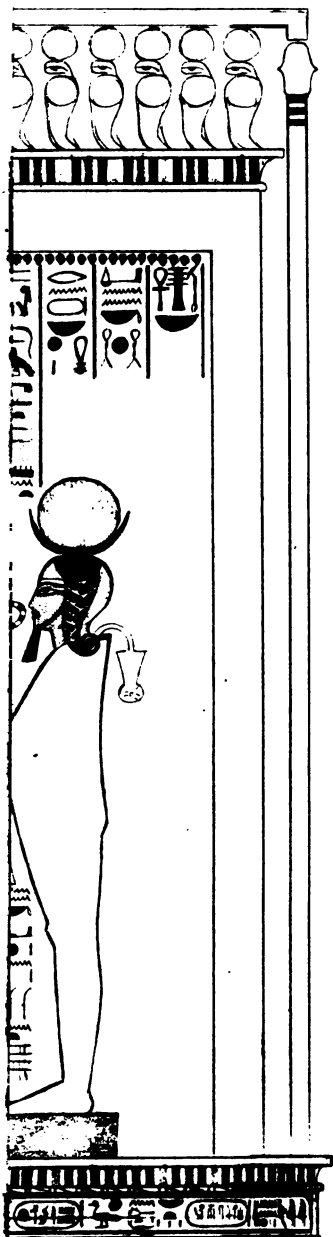
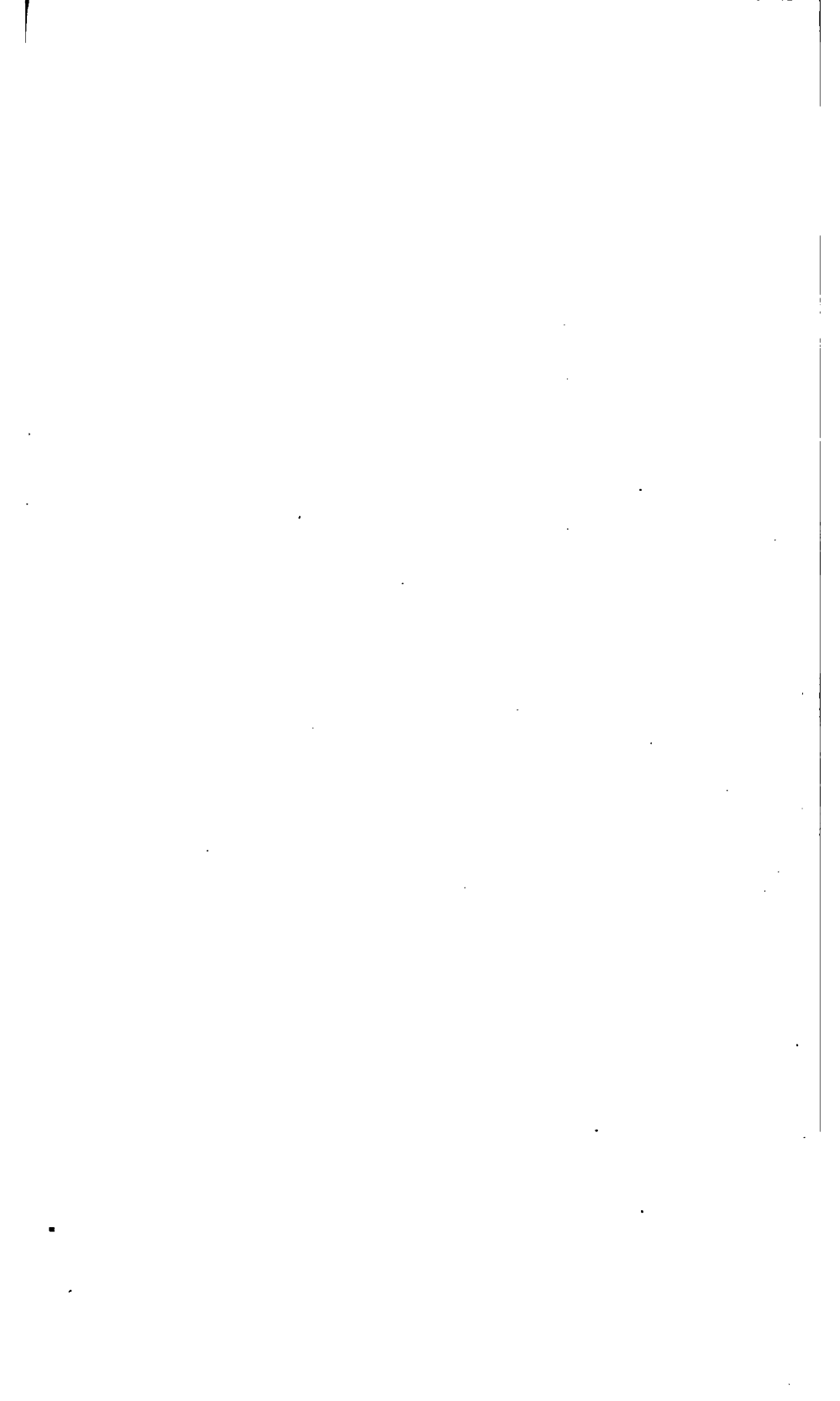


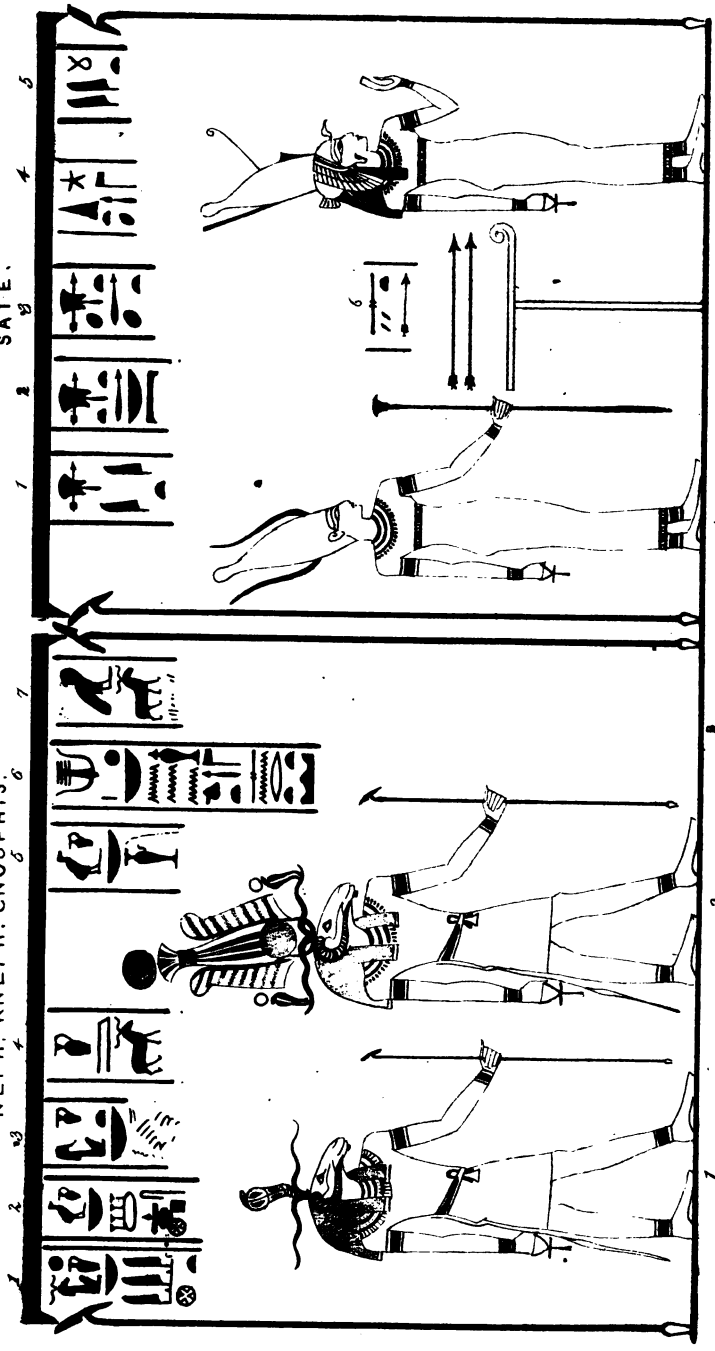
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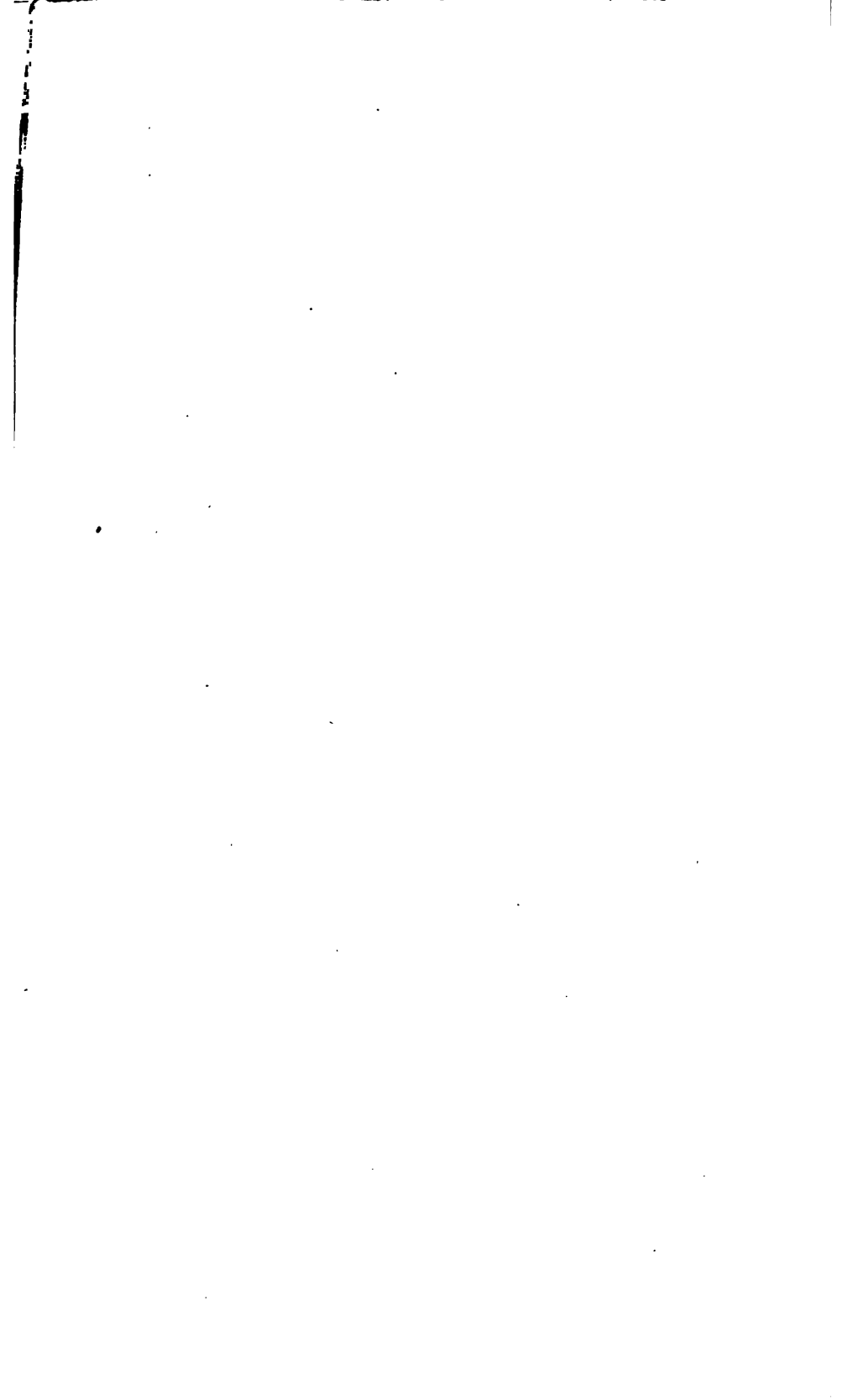
NEPH. KNEPH. CNOUPHIS.

SATÉ.

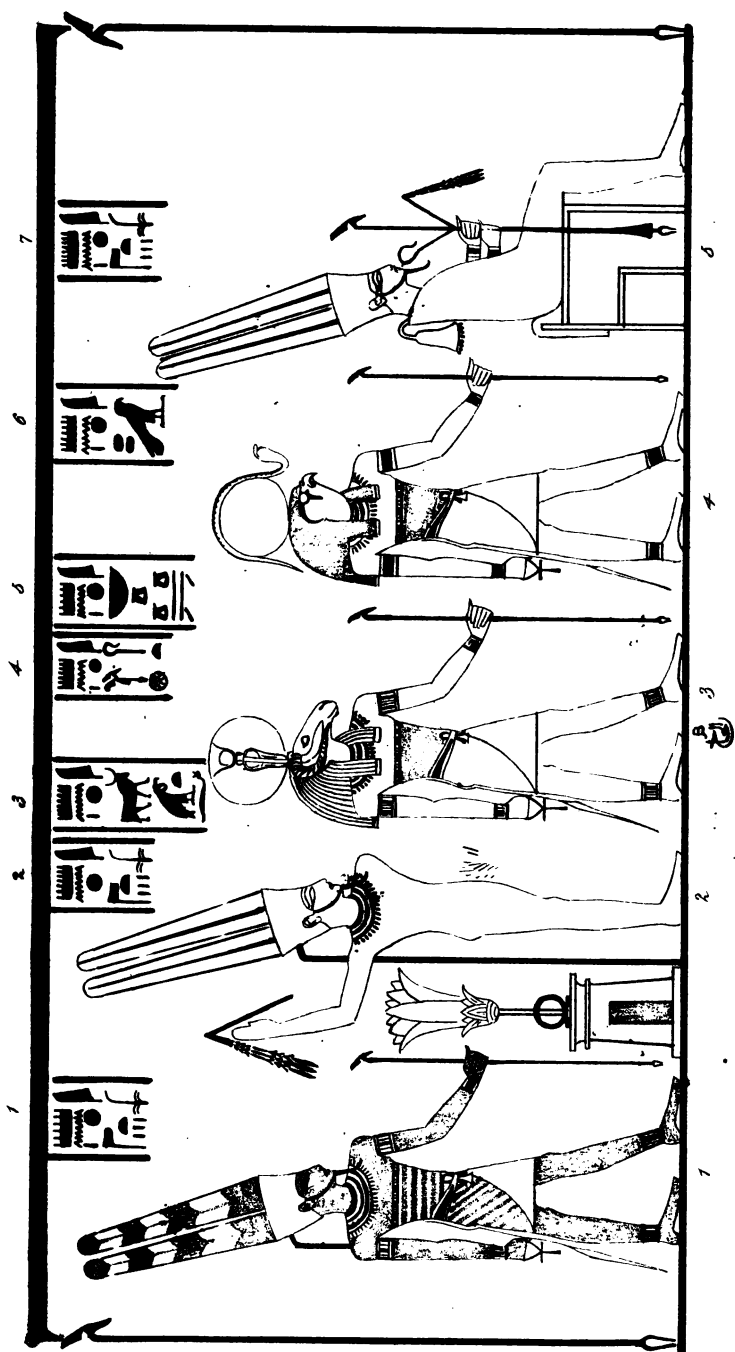


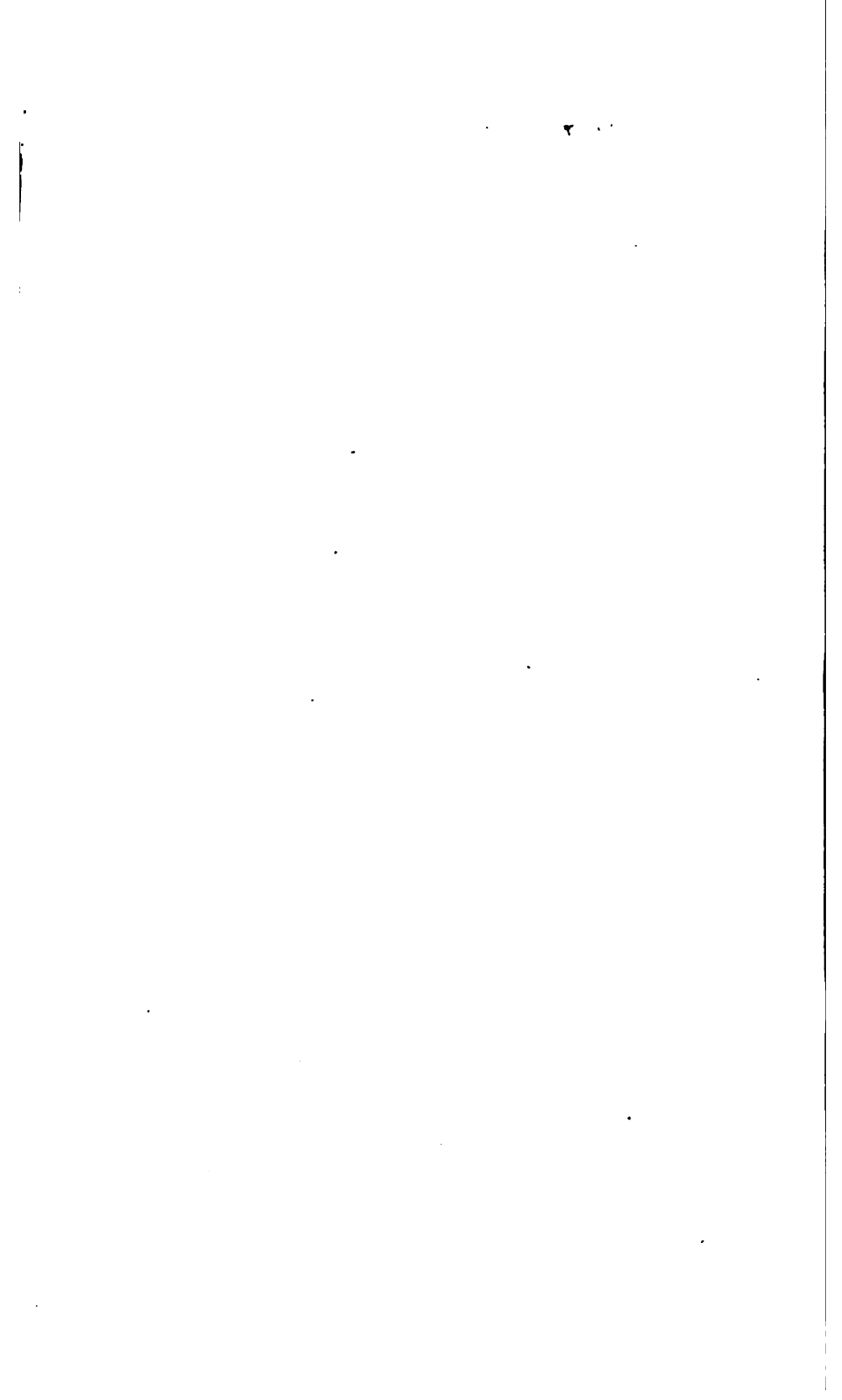
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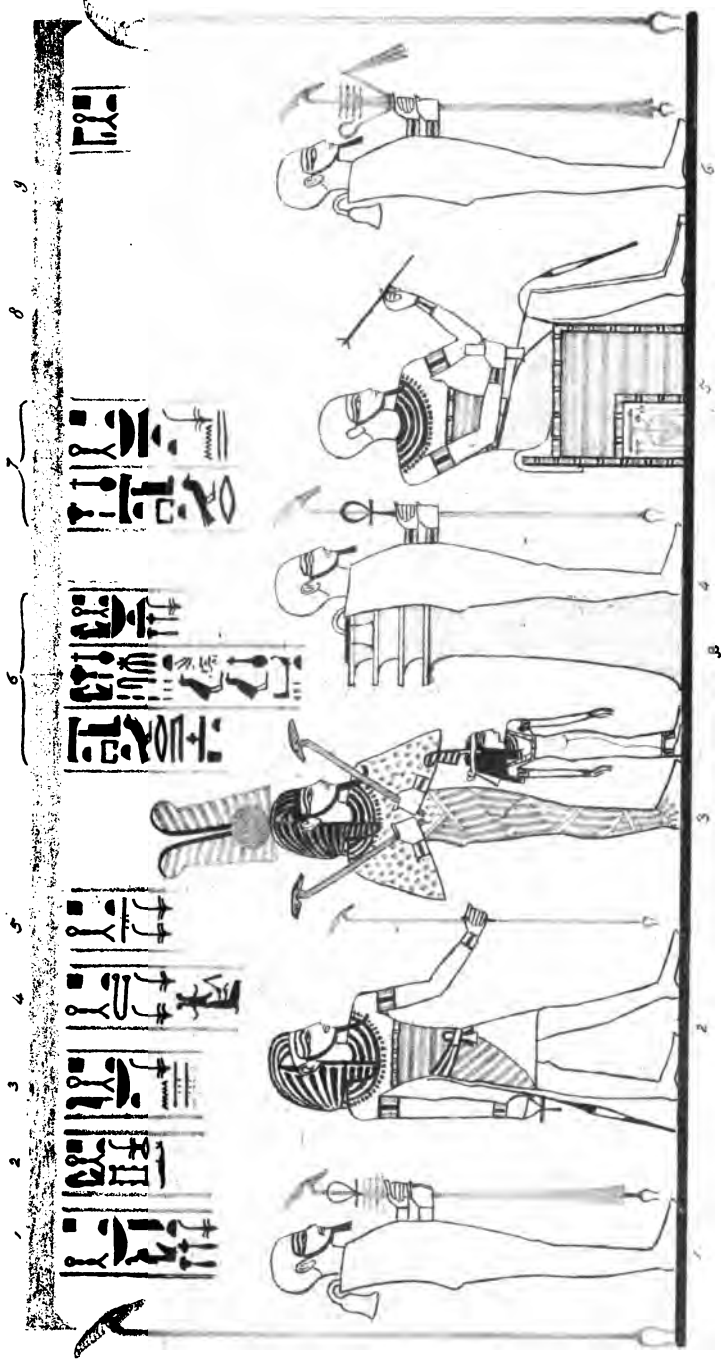


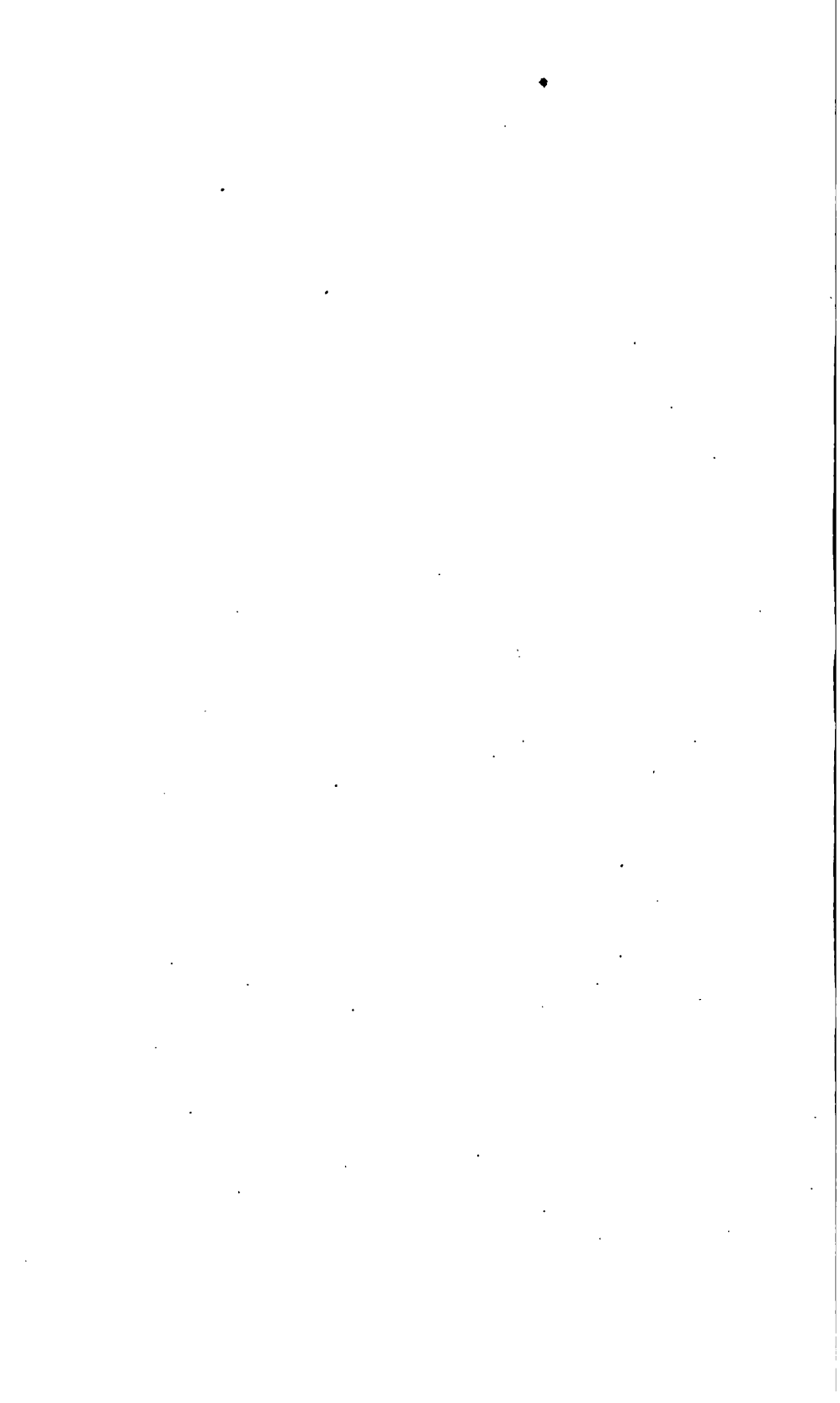
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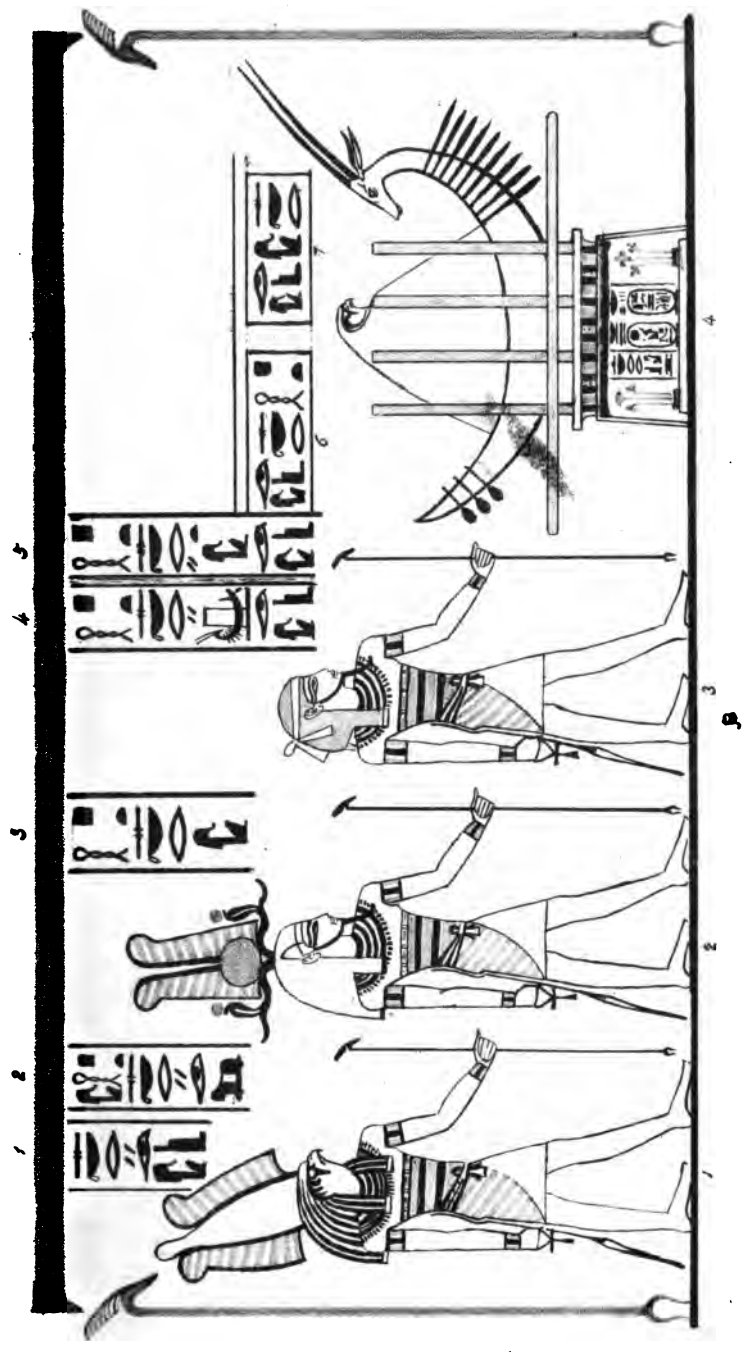


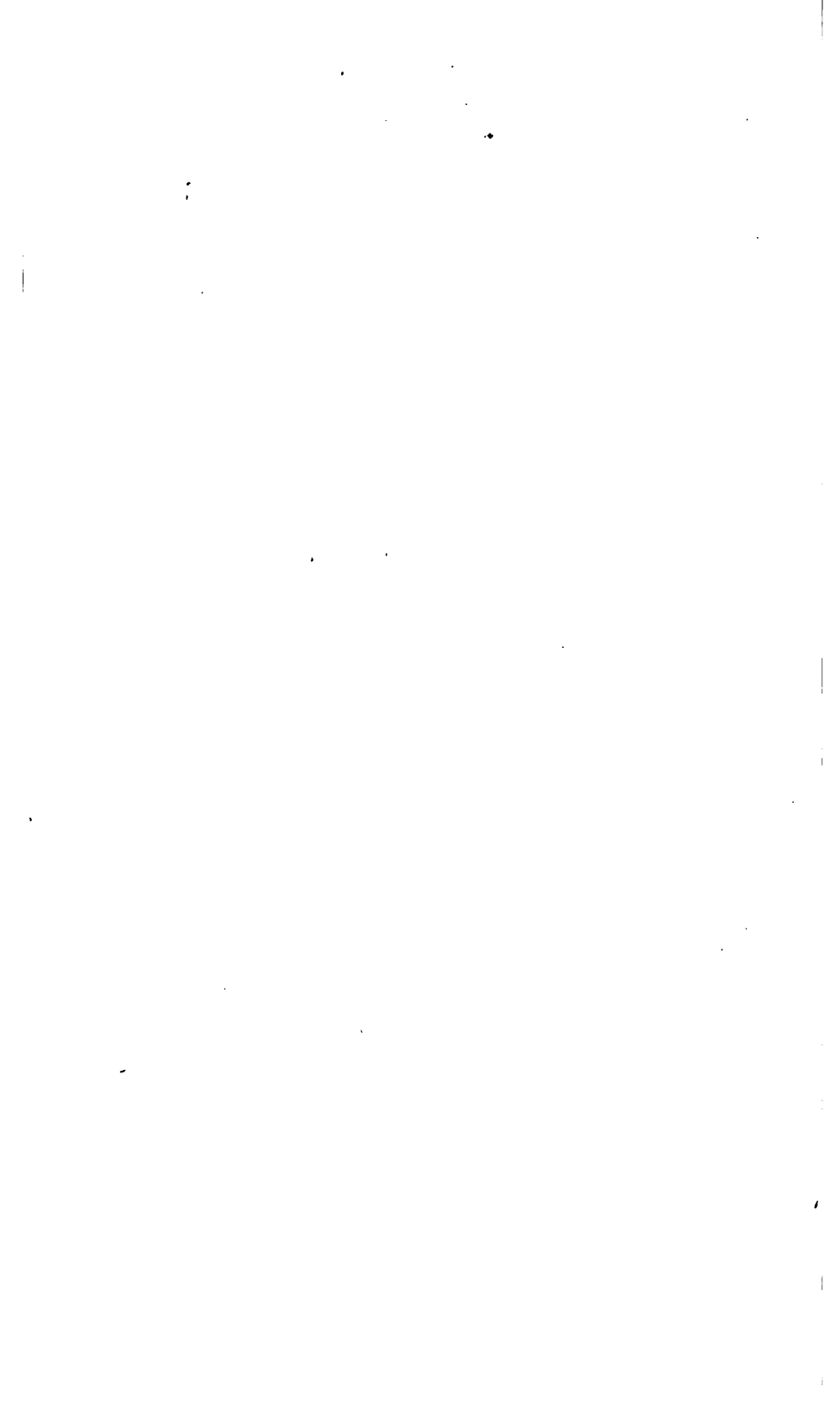
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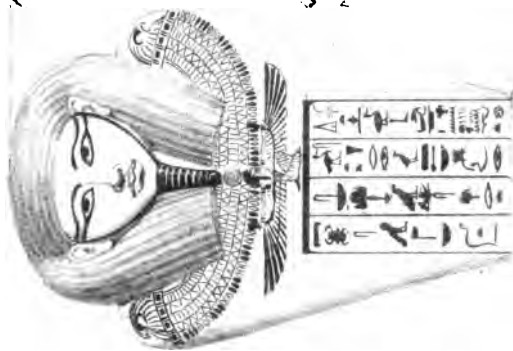
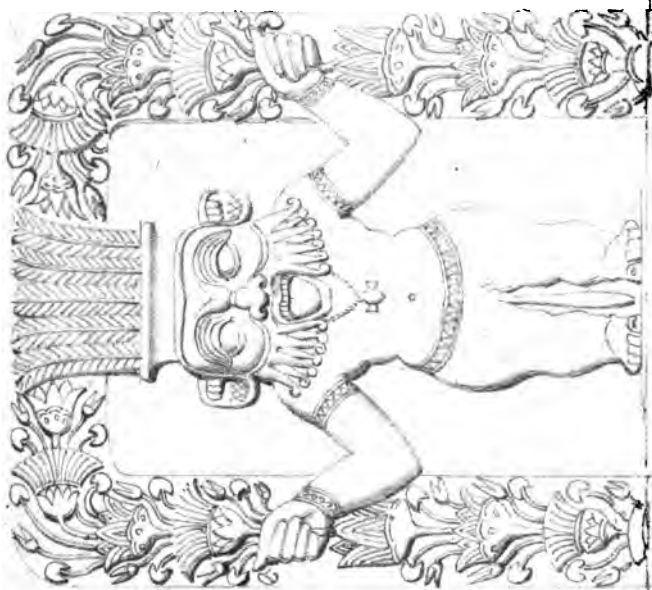
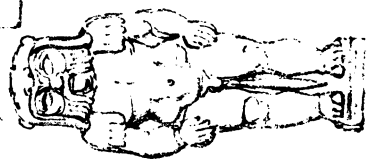
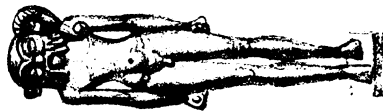
PTAH-SOKARI-OSIRIS.





PTAH SOKARI (2&5) - MARS (3&4) - HERCULES (1.)

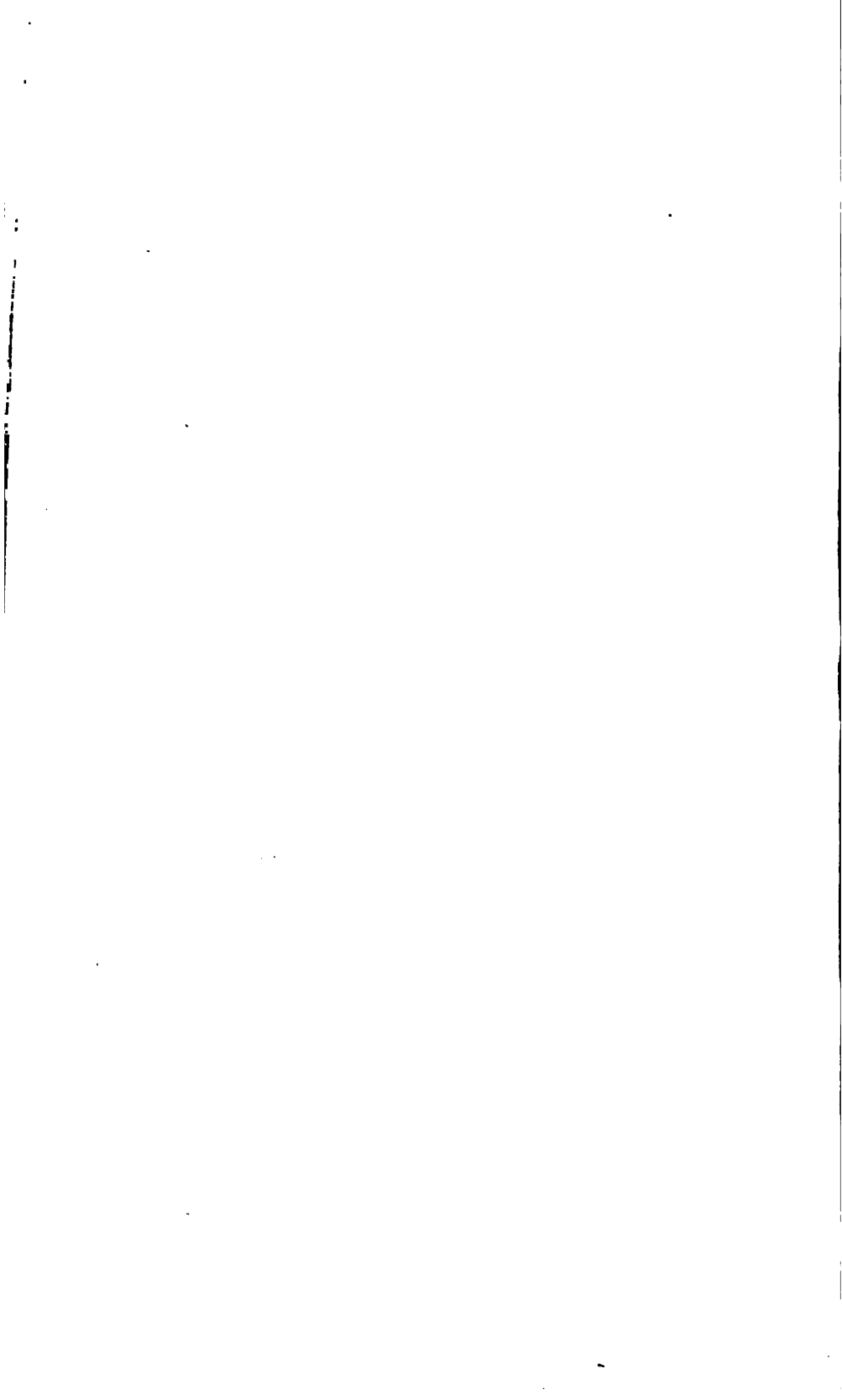
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PANTHEON.

PLATE 26.

FORM OF PTHAH.

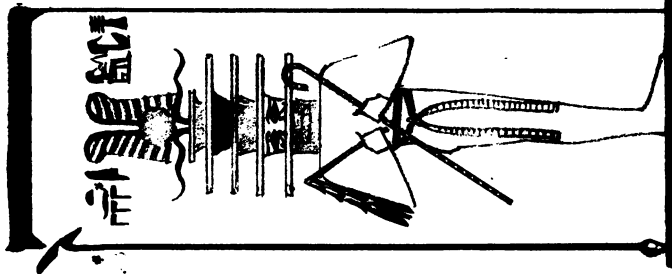
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FROG HEADED GOD.

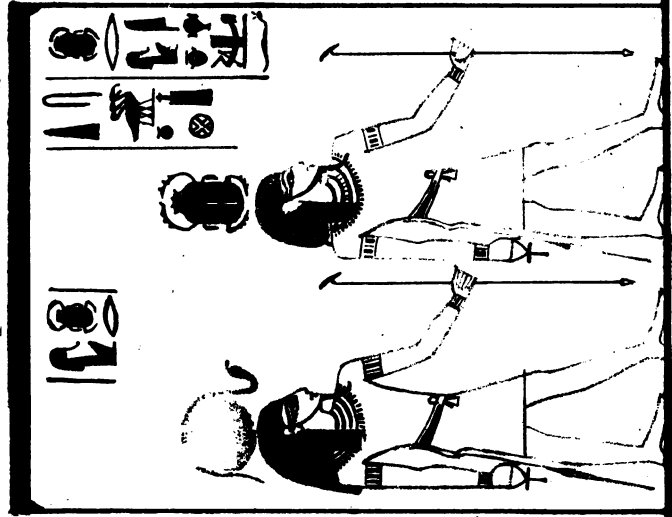
FROG HEADED GODDESS.

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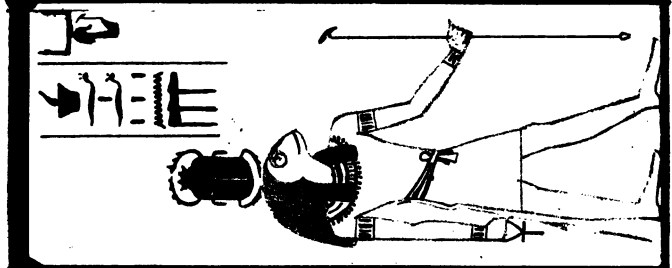
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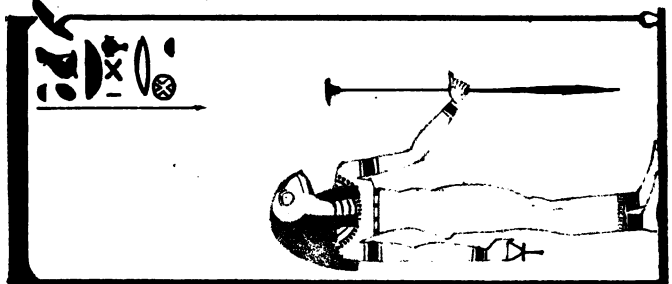
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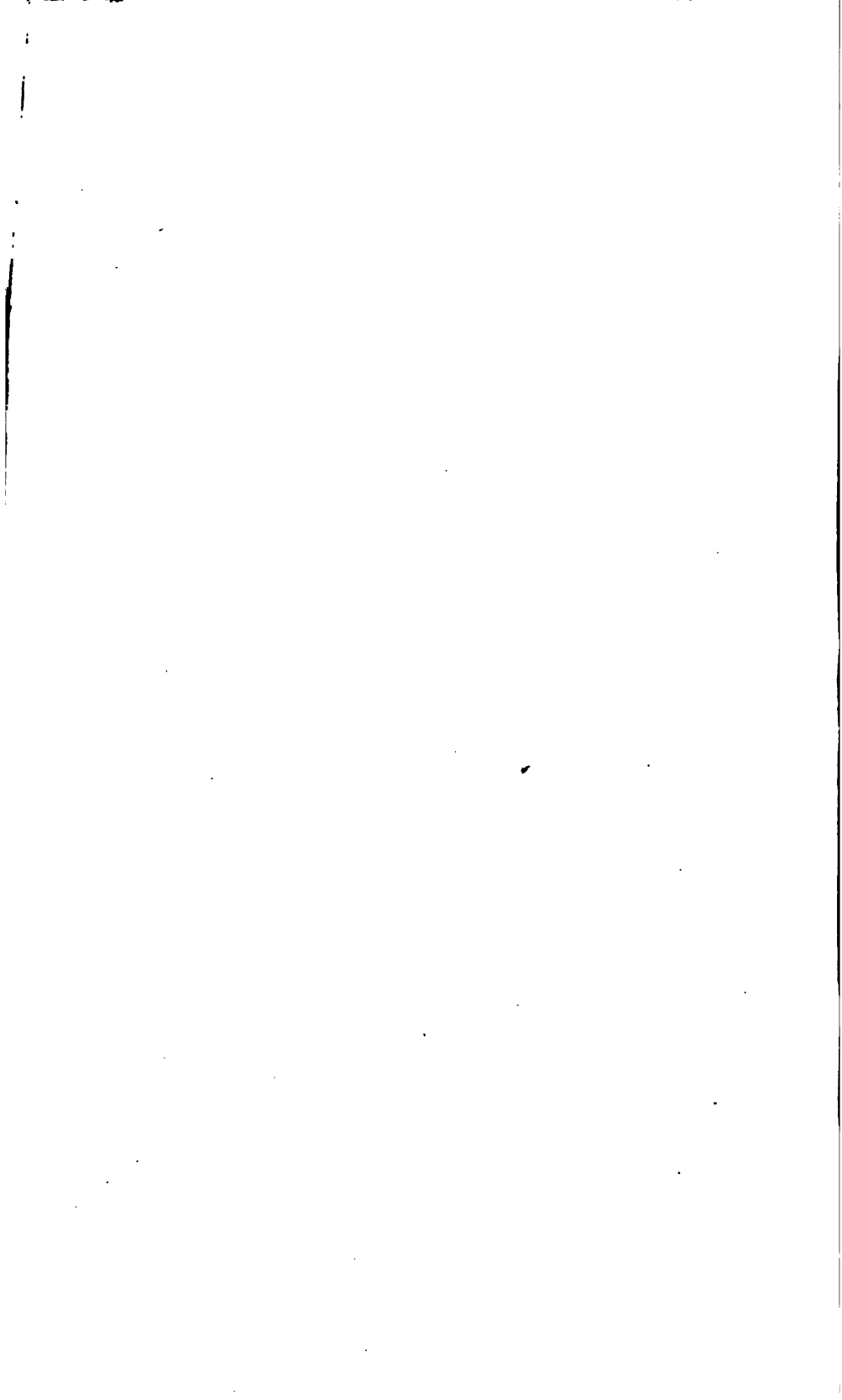
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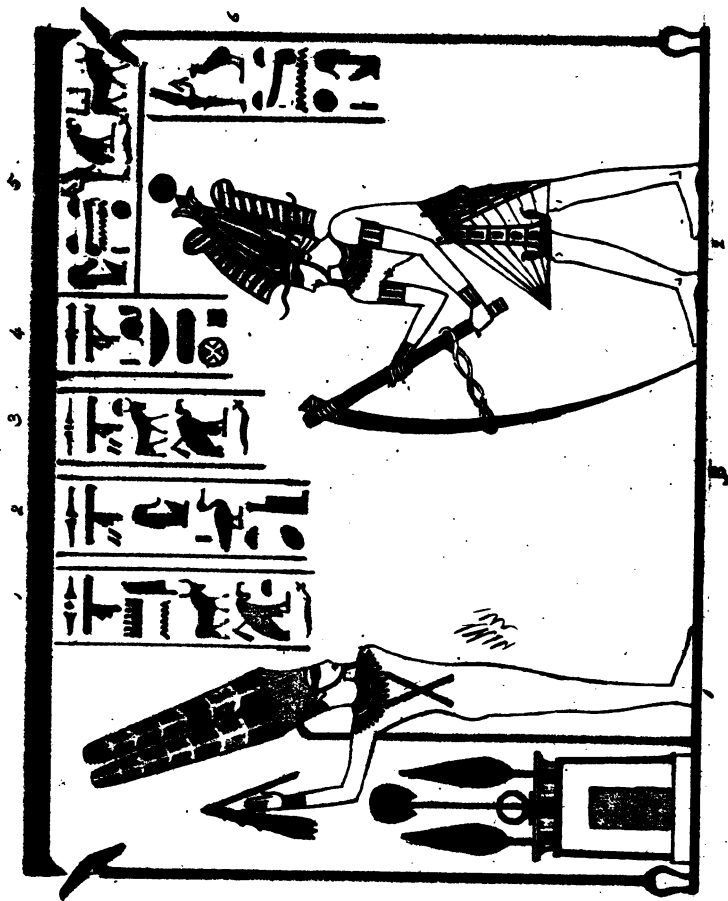
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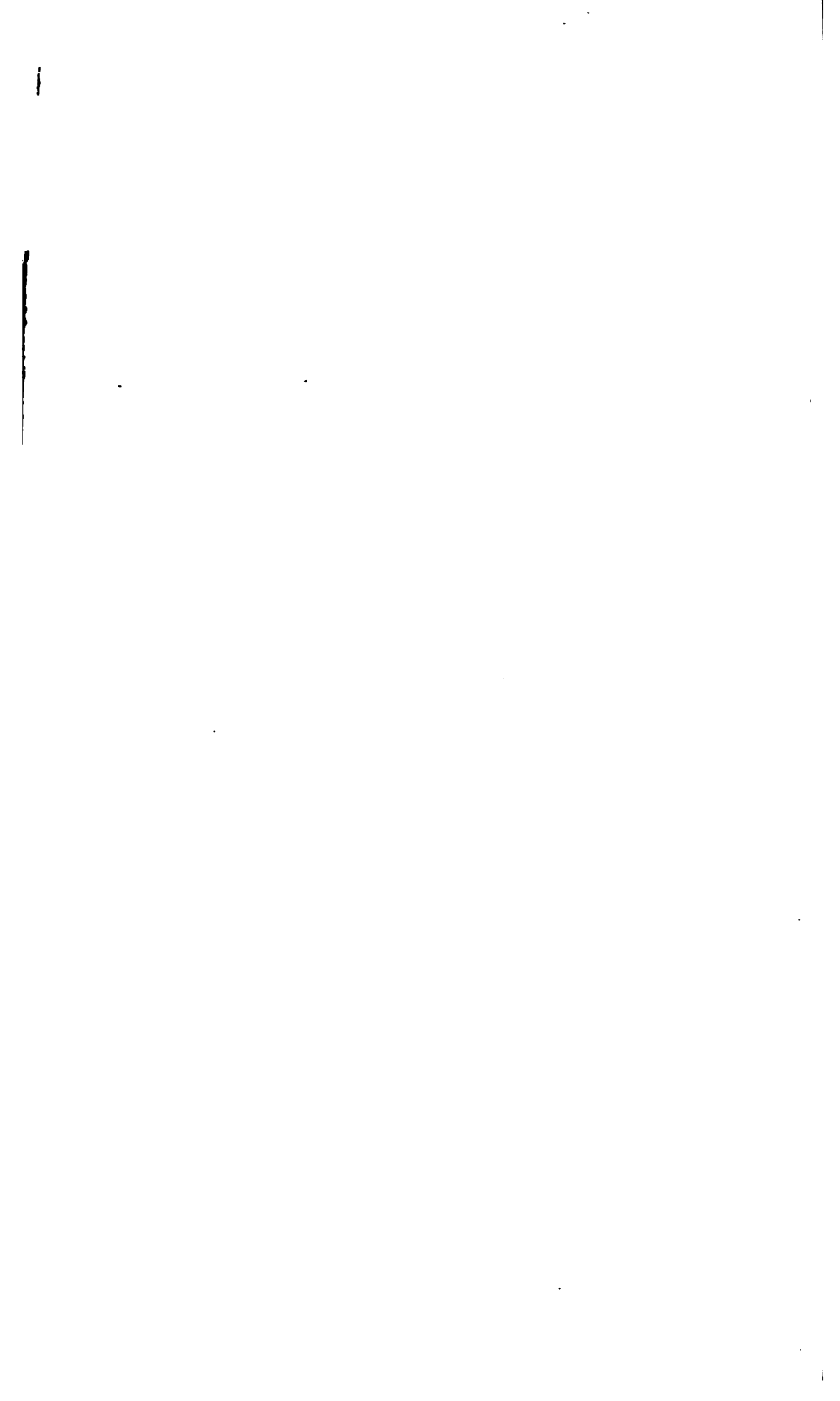


PART_4.

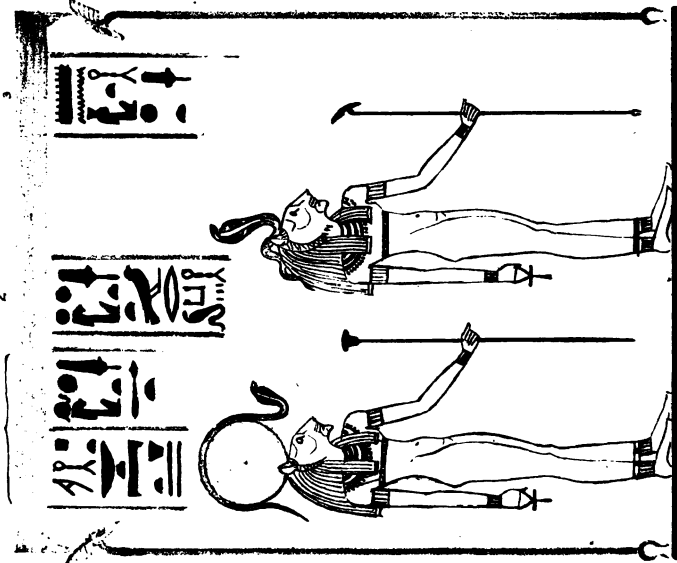


KHEM.



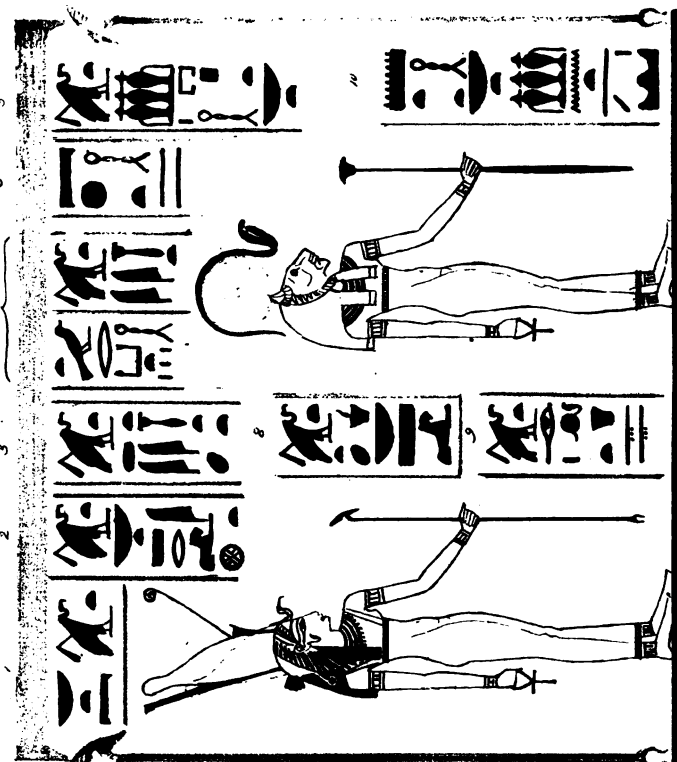


PASHT.
2

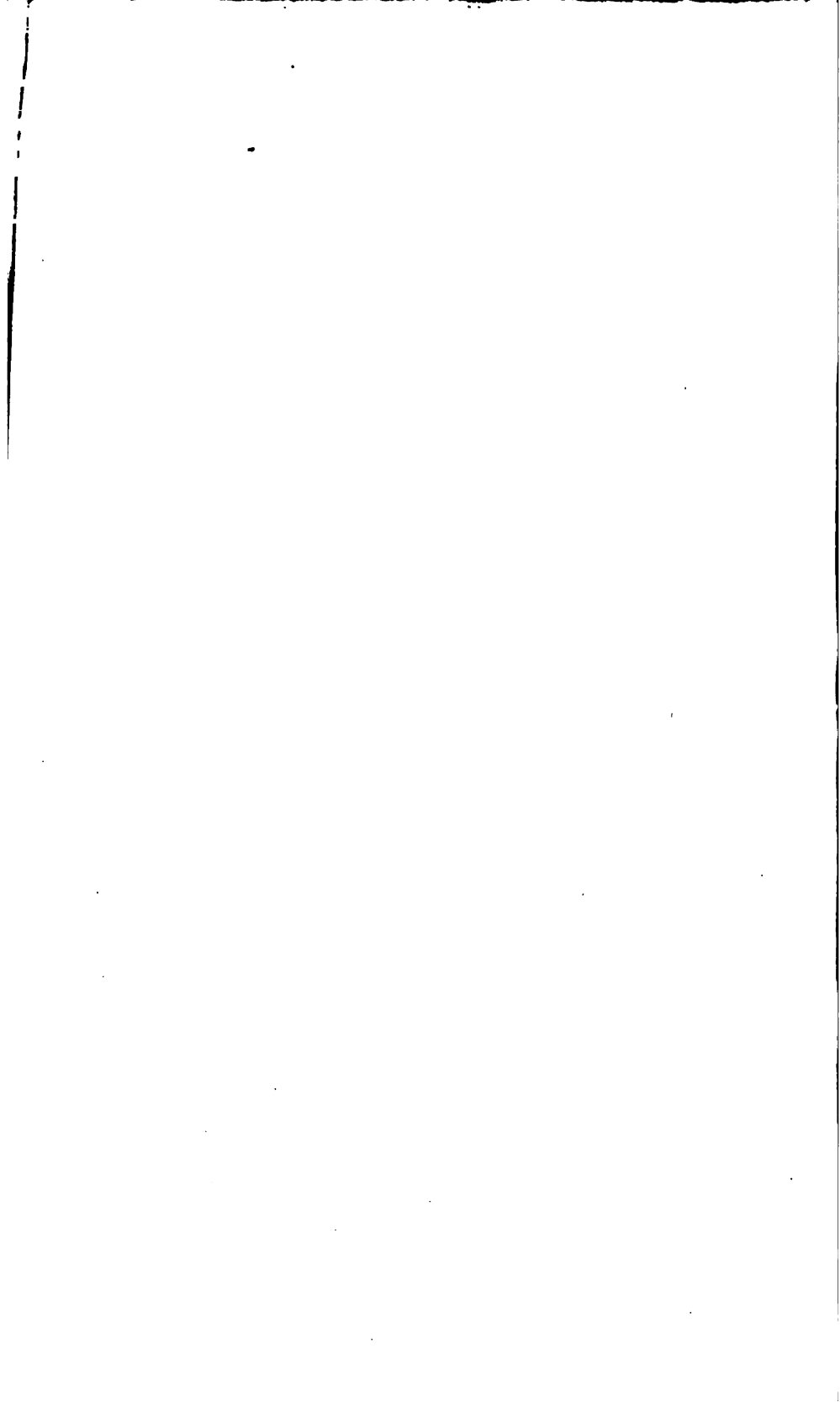


PART. 2.

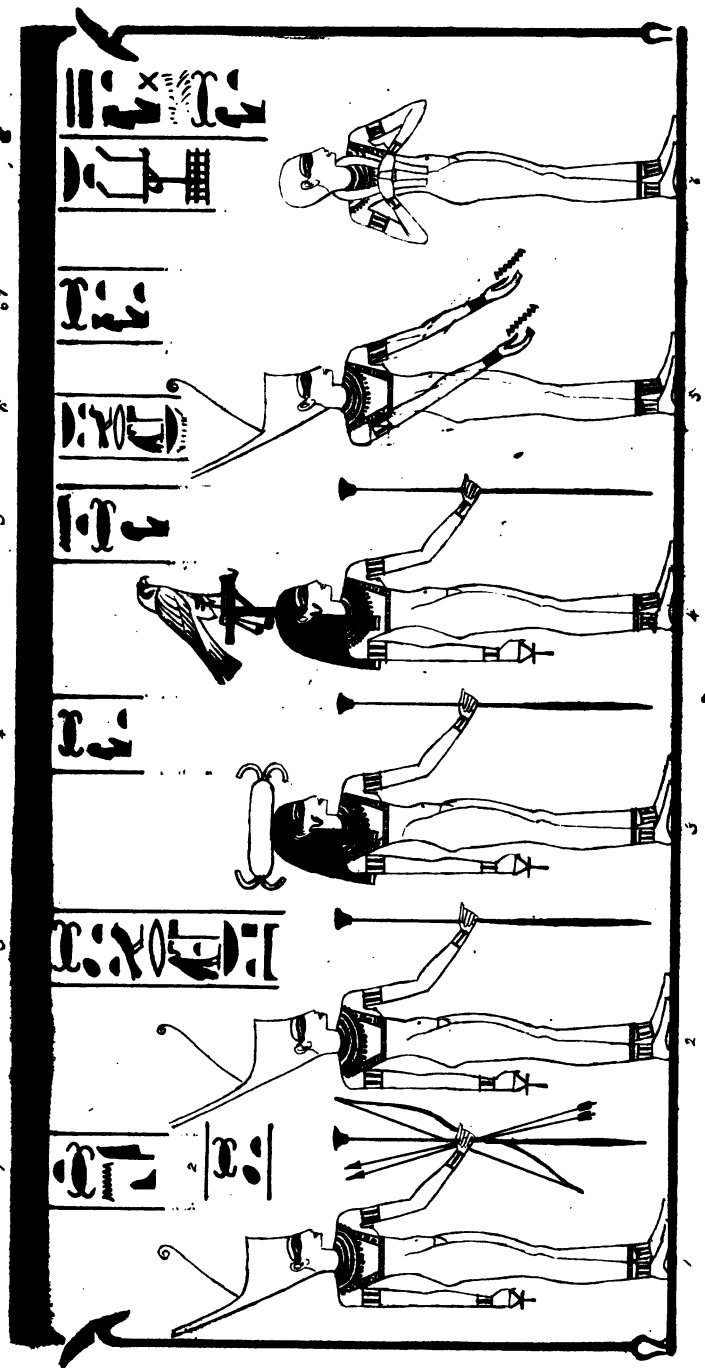
MAUT.
3

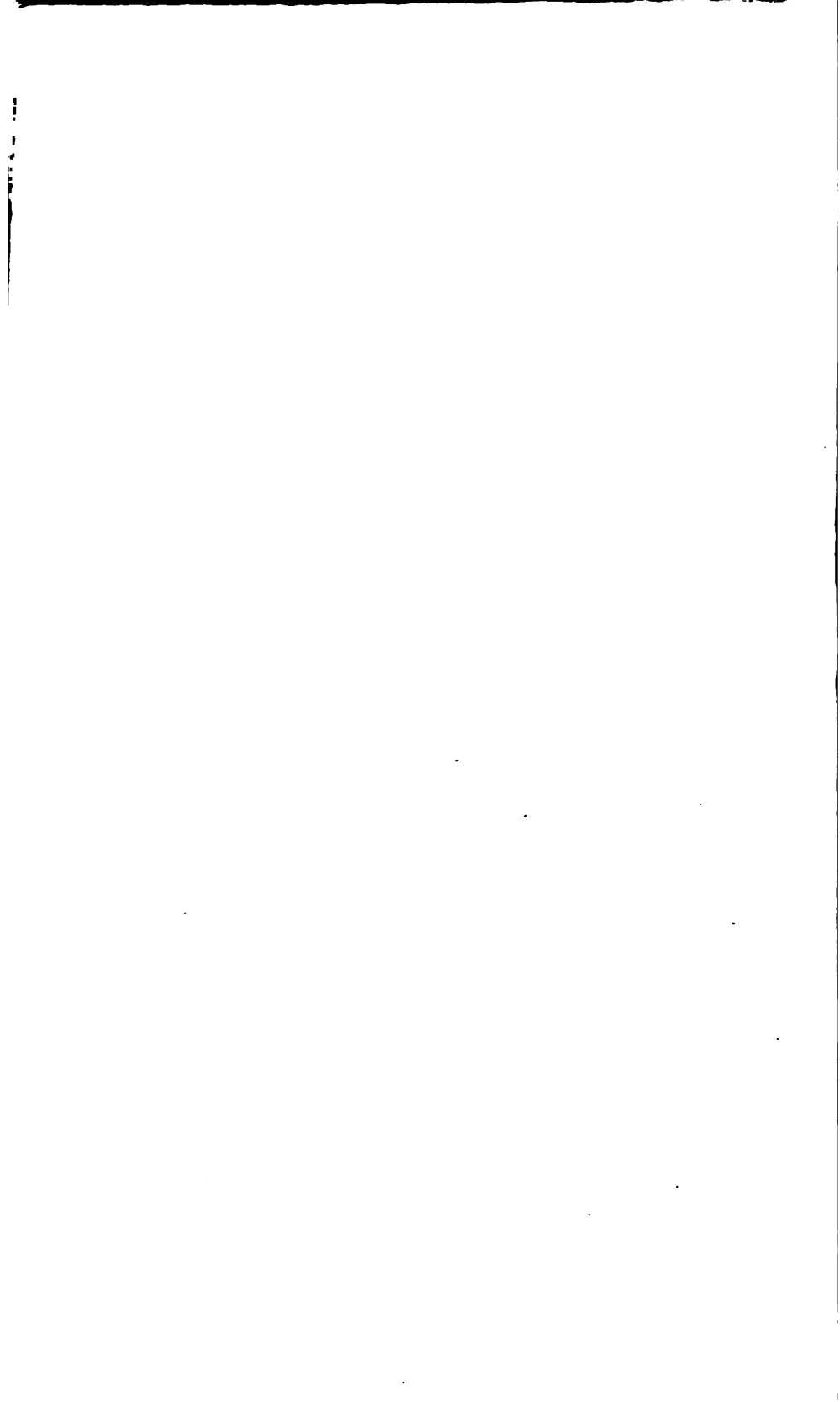


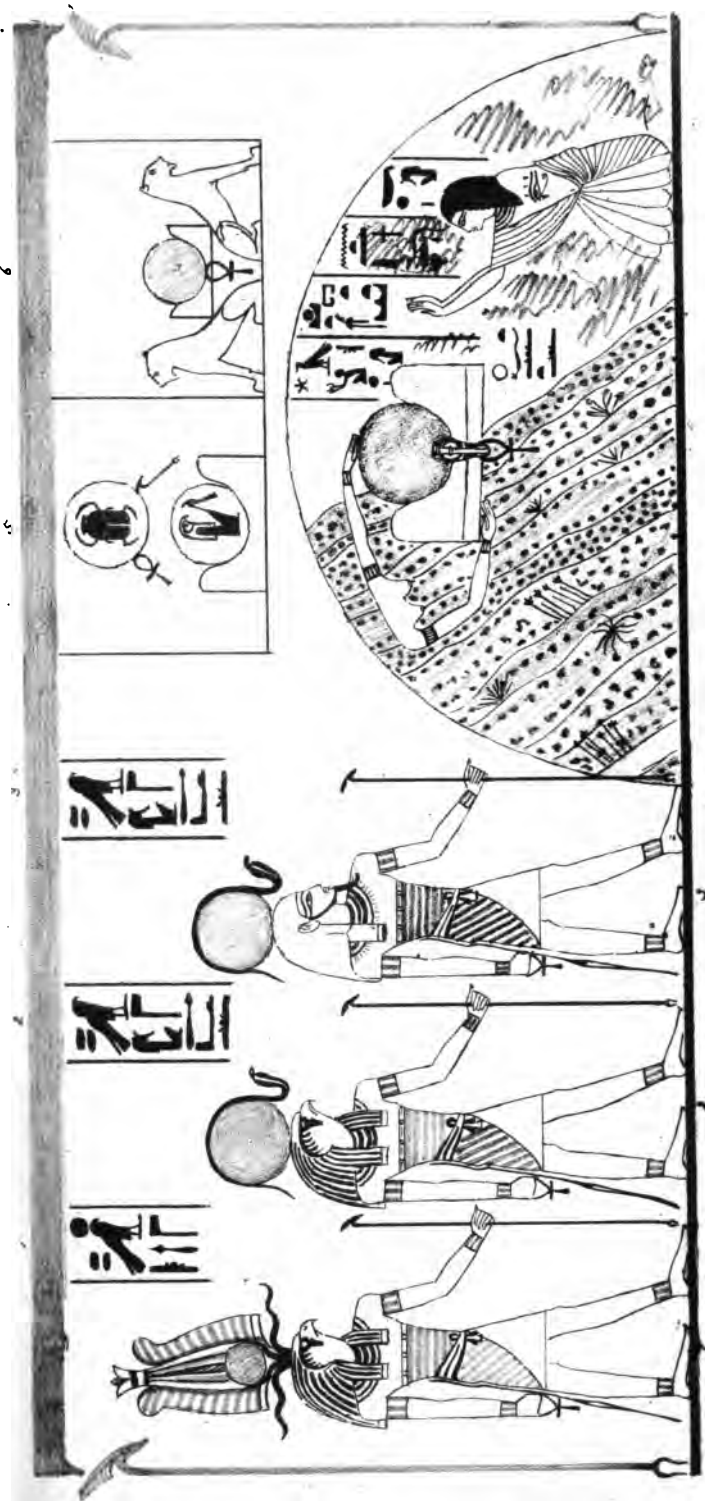
PART. 1.

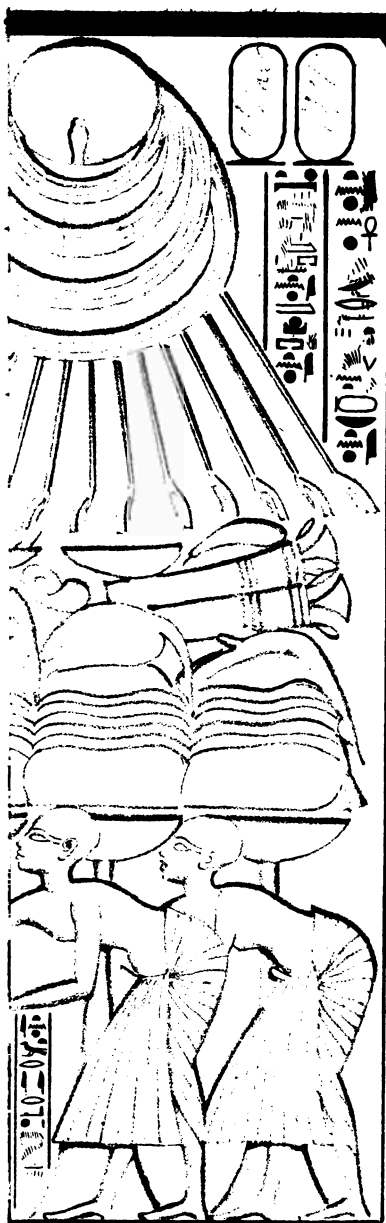


NEITH.

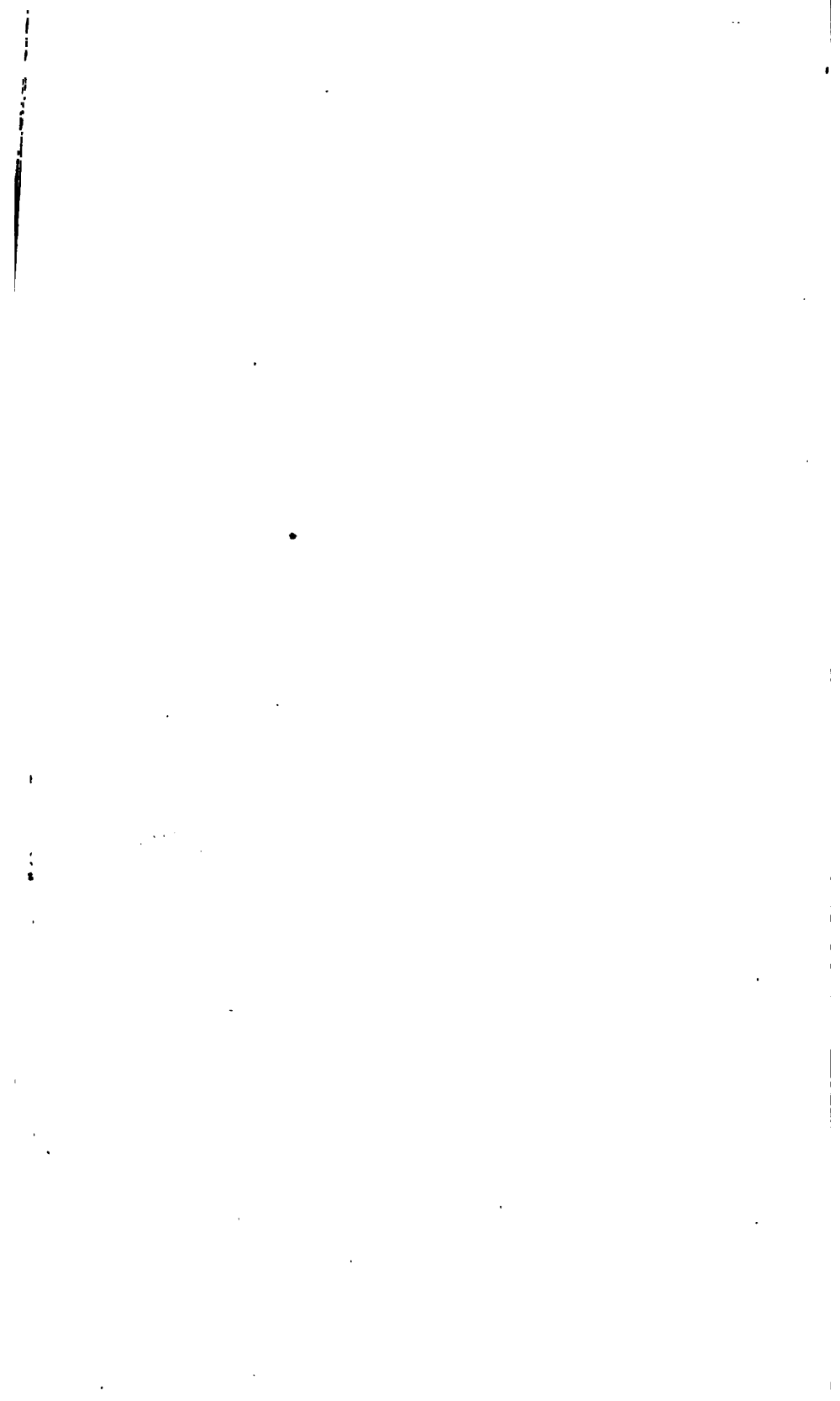


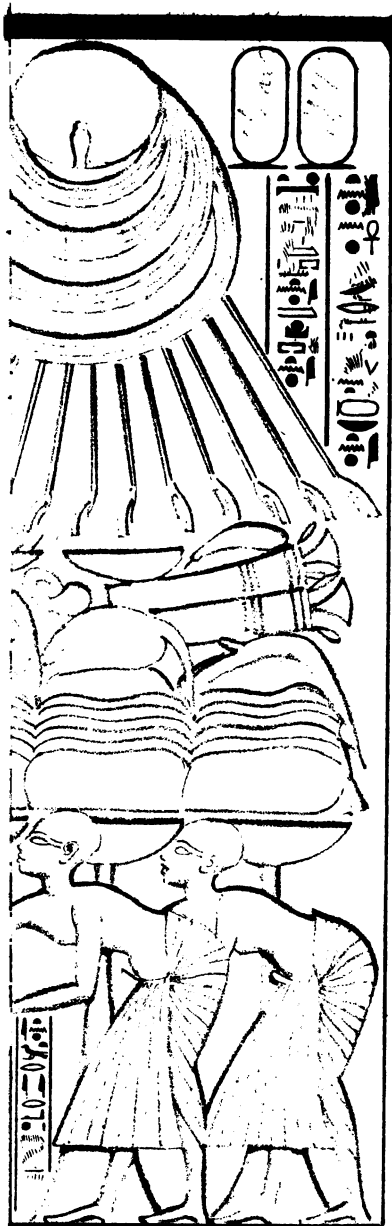




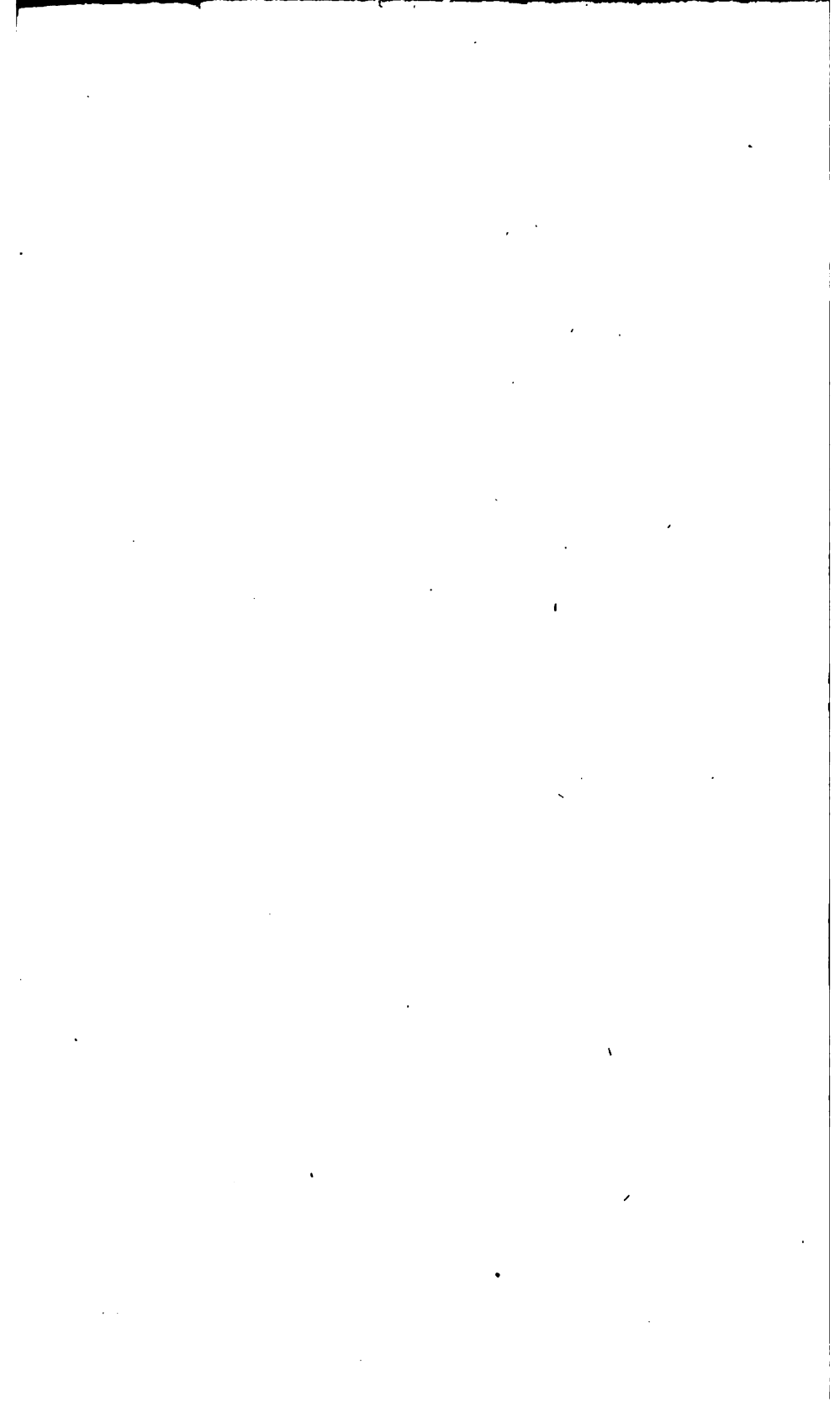


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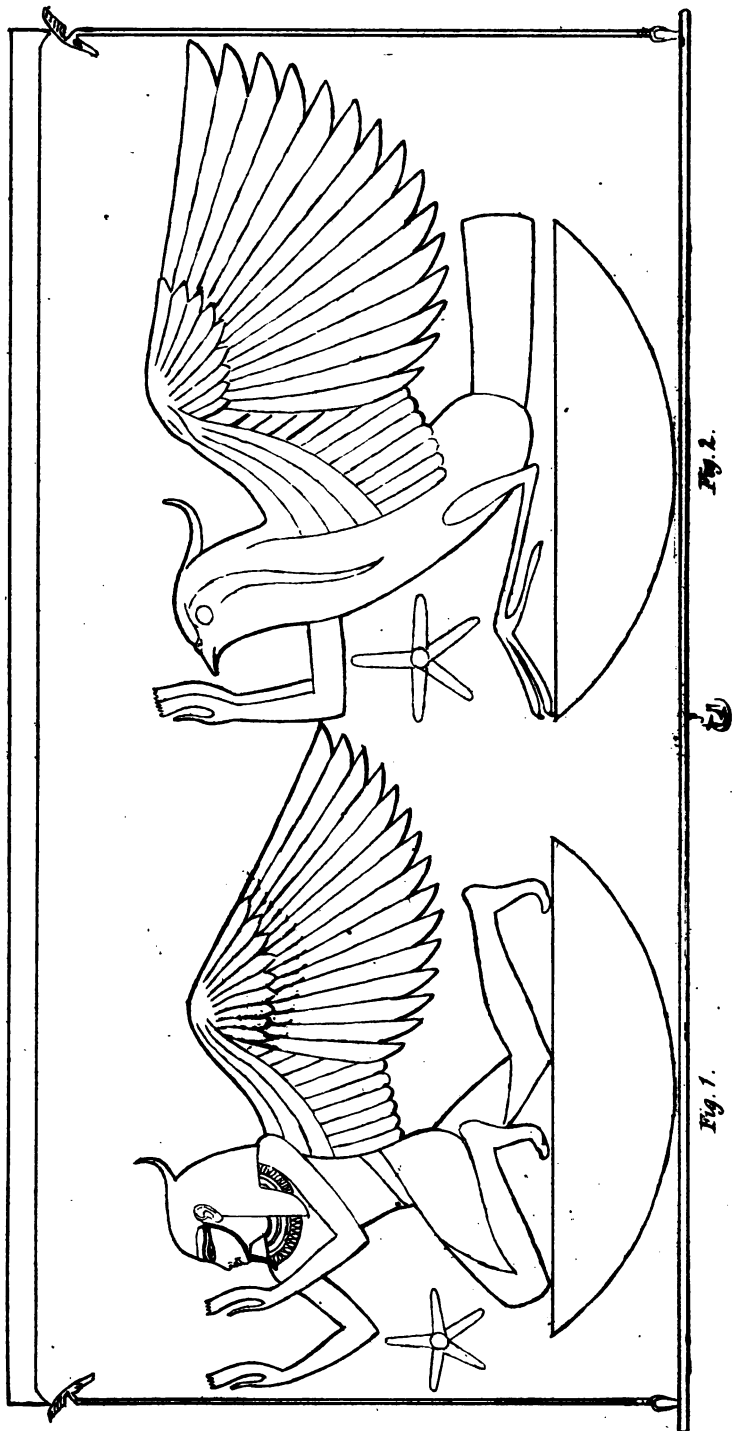


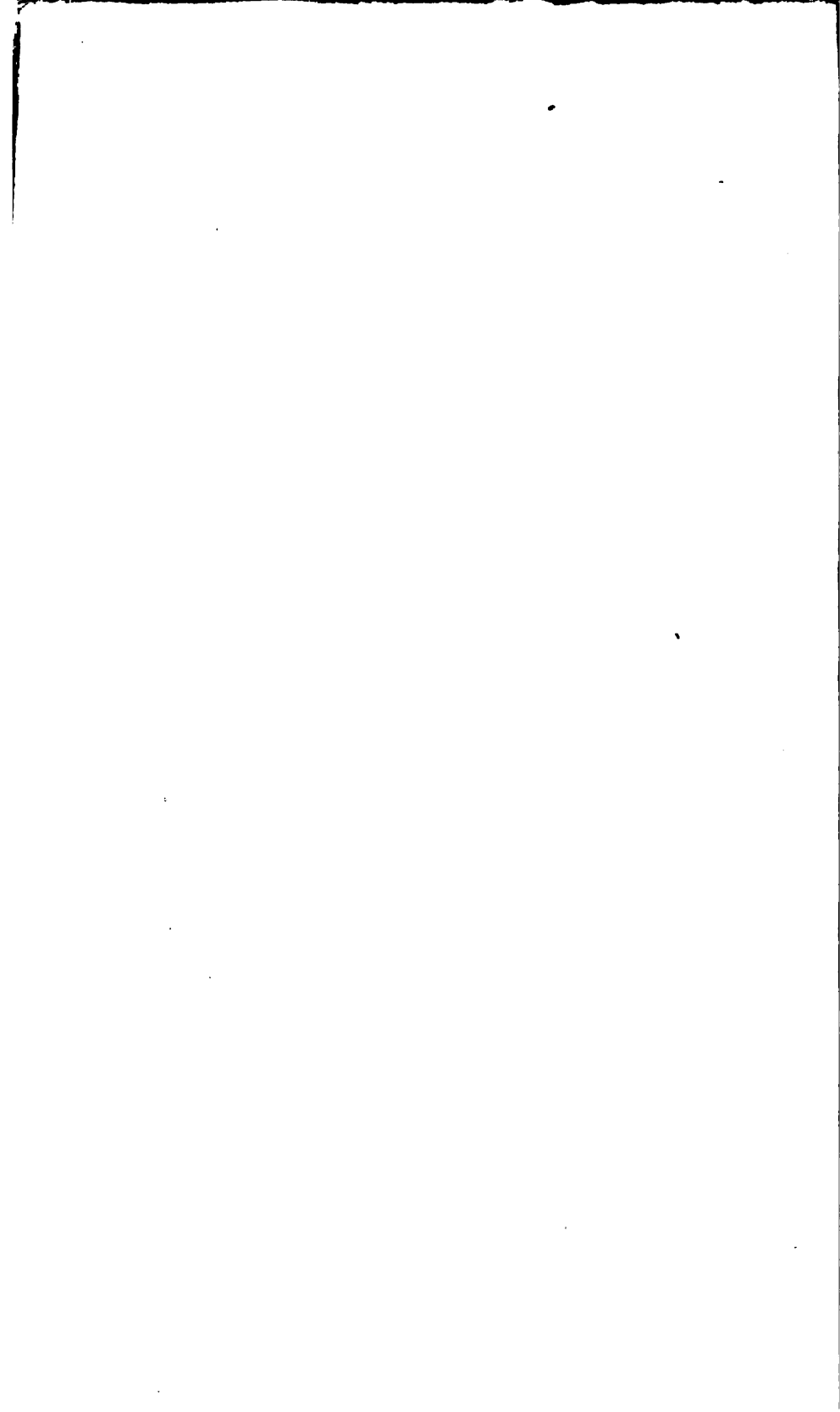


ALABASTRÓN.



THE PHŒNIX.

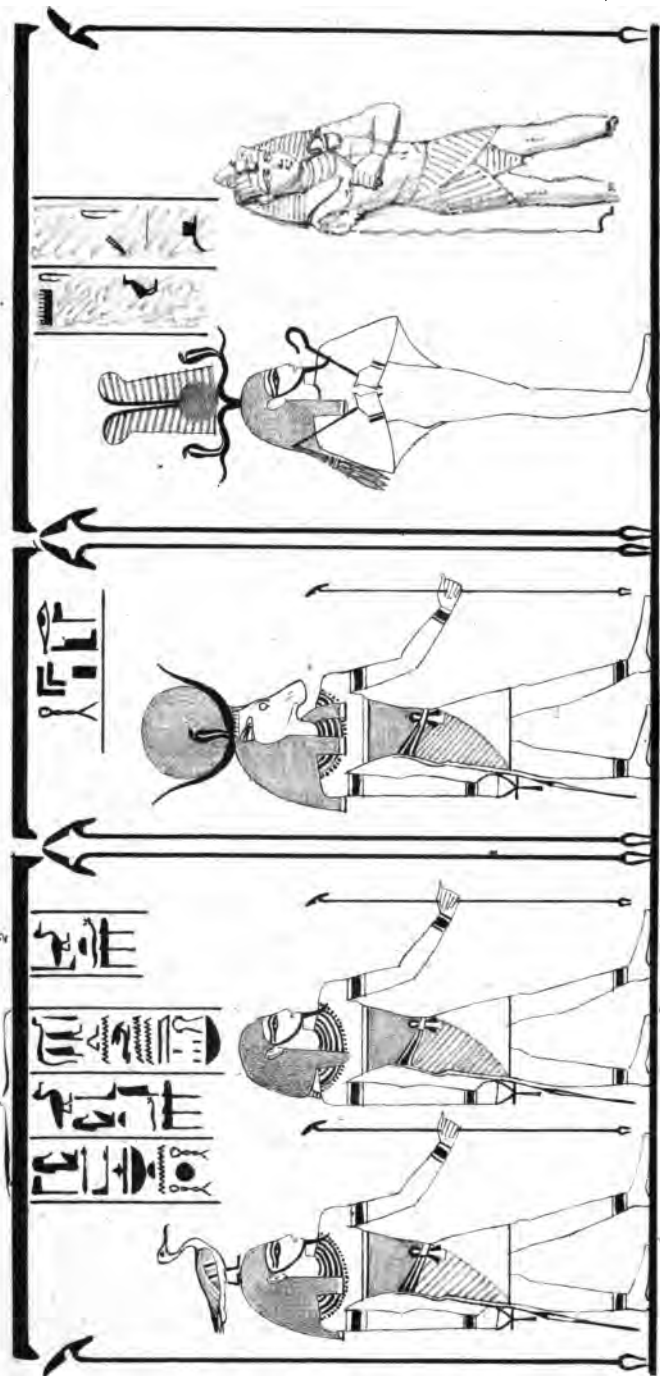




328

OSIRIS-APIS.

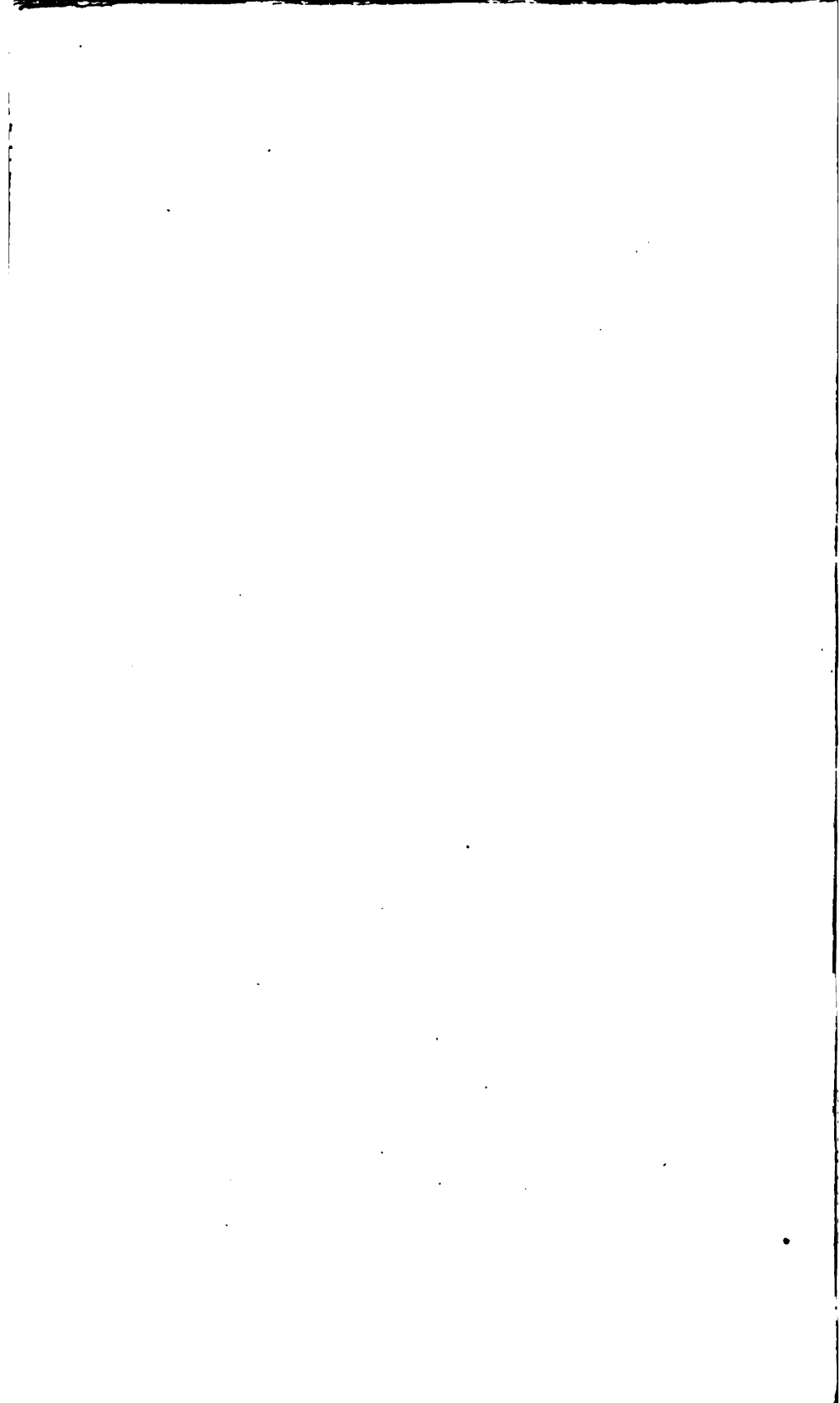
SARAPIS.

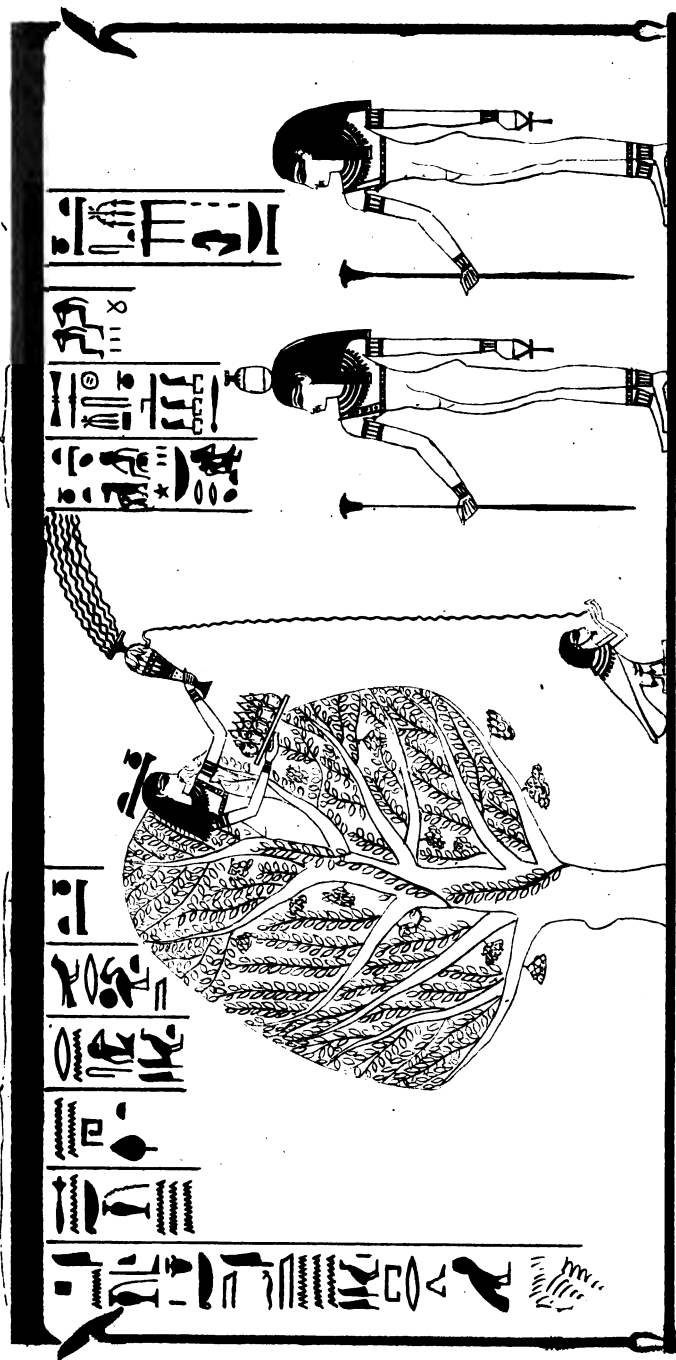


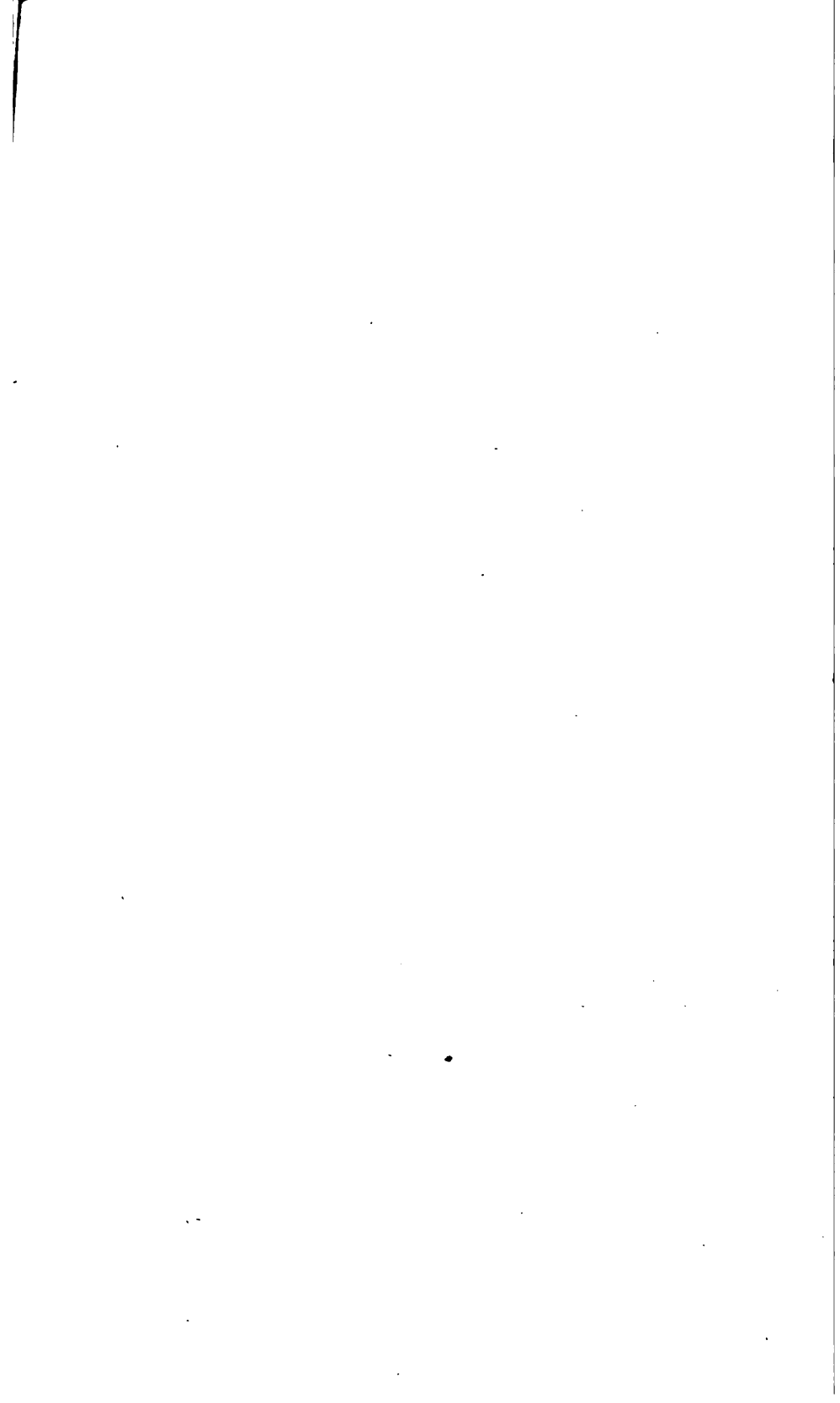
PART, 1.

PART, 2.

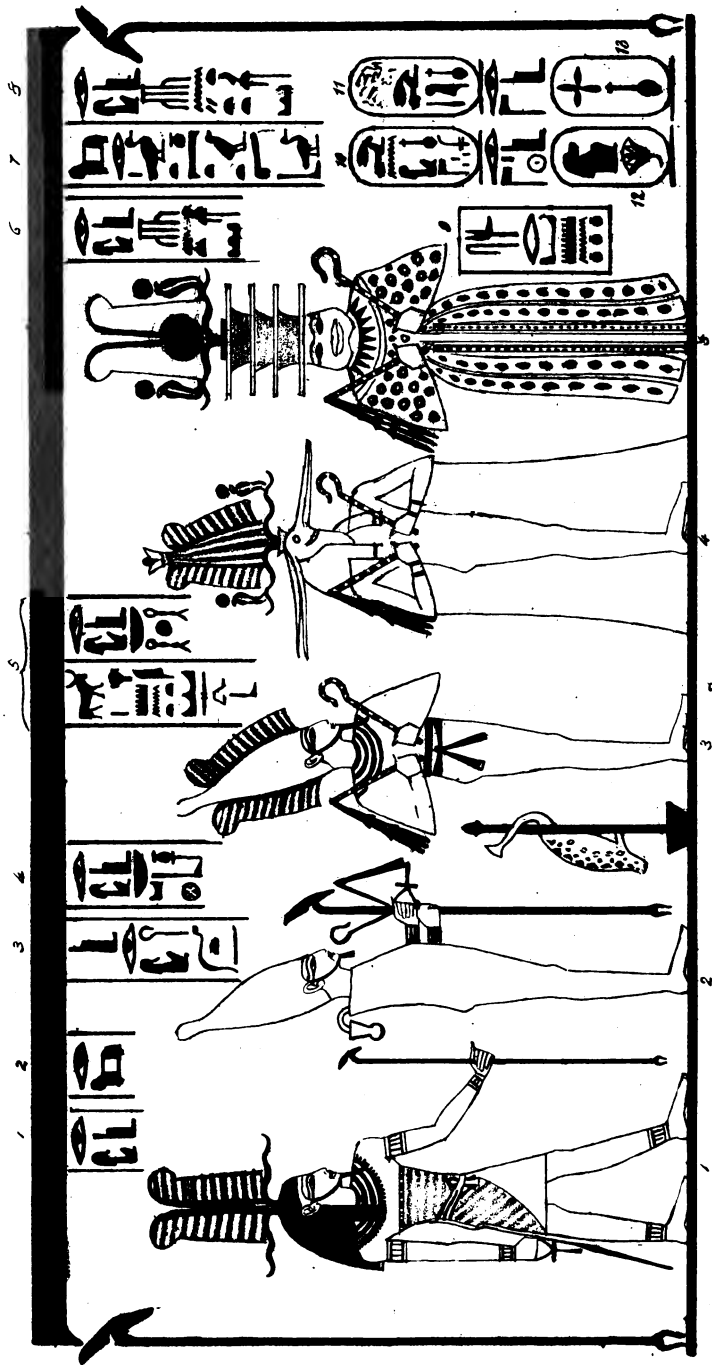
PART, 3.

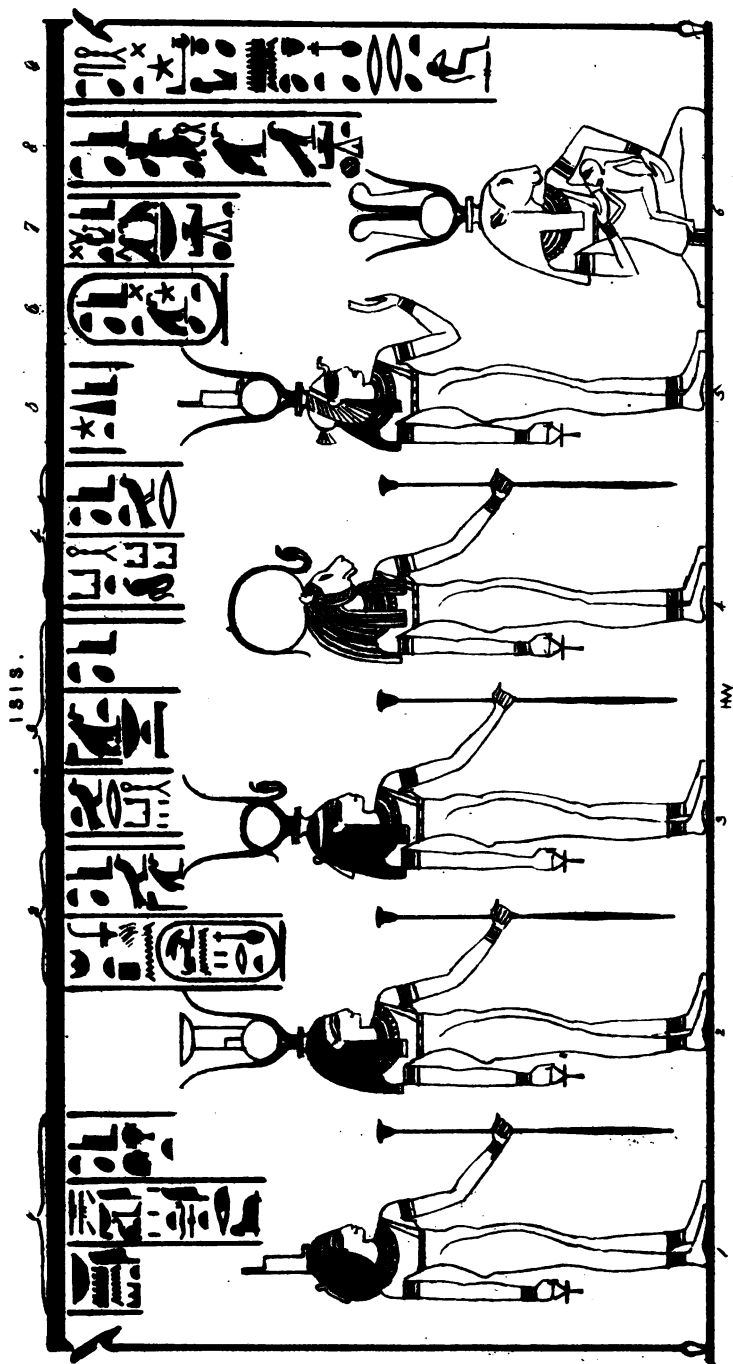


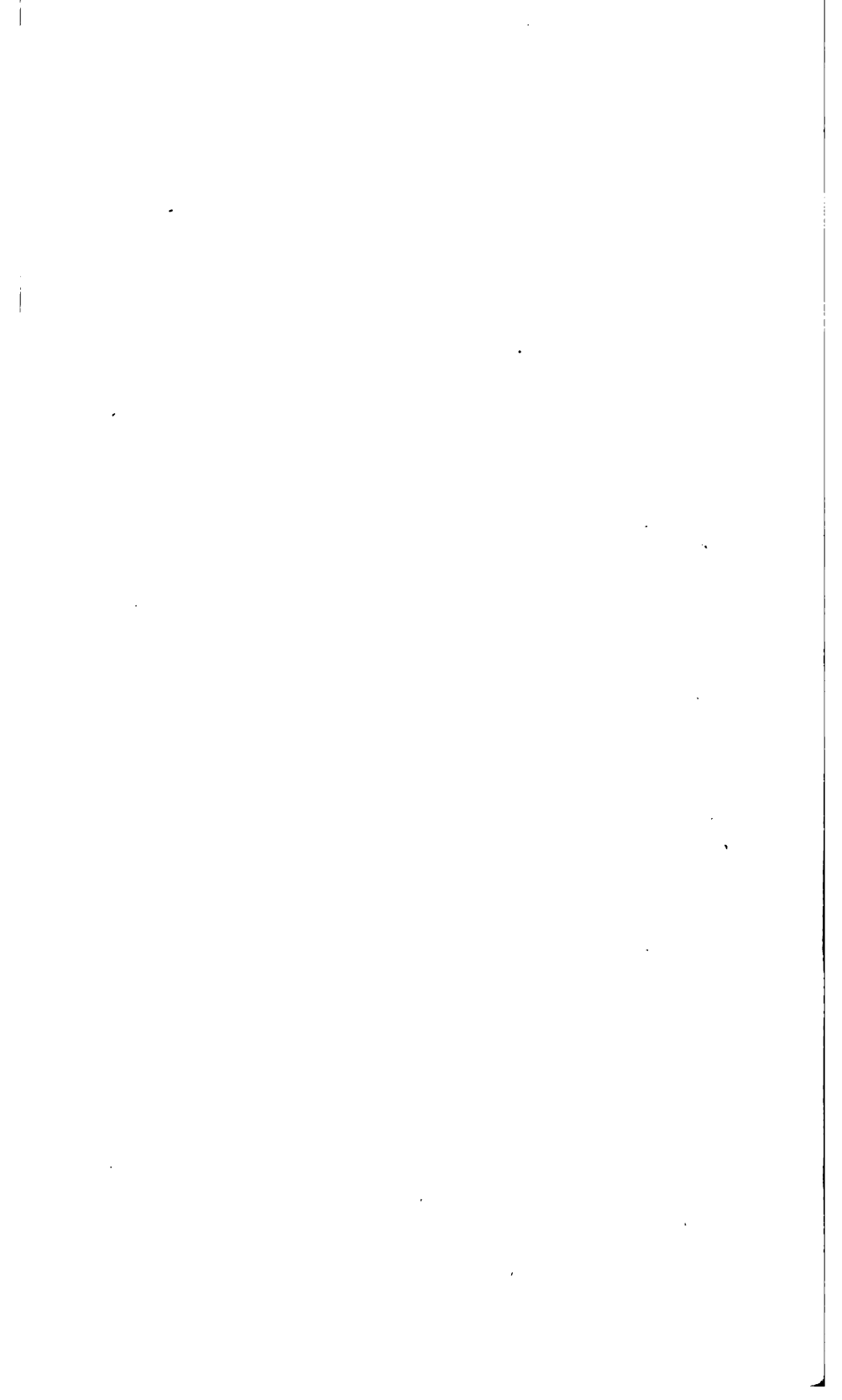




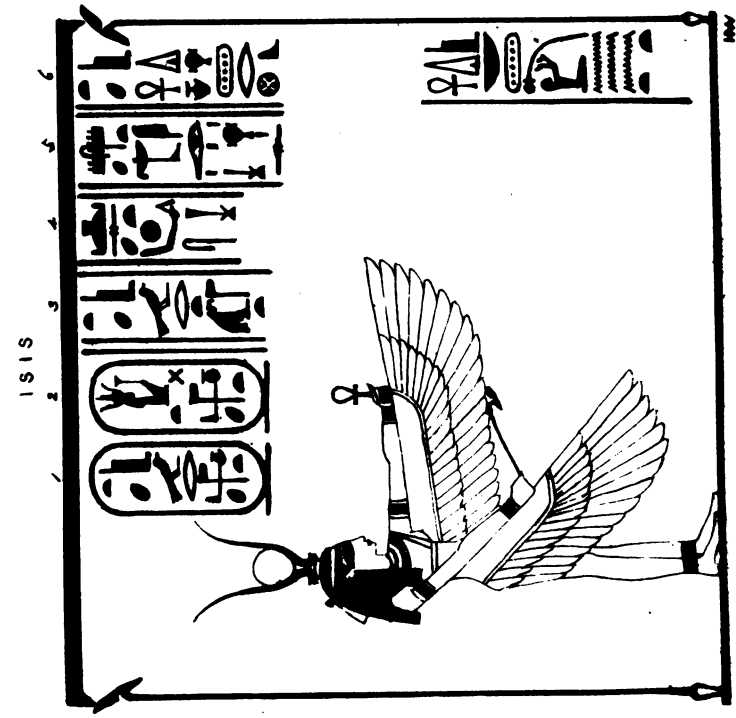
OSIRIS.



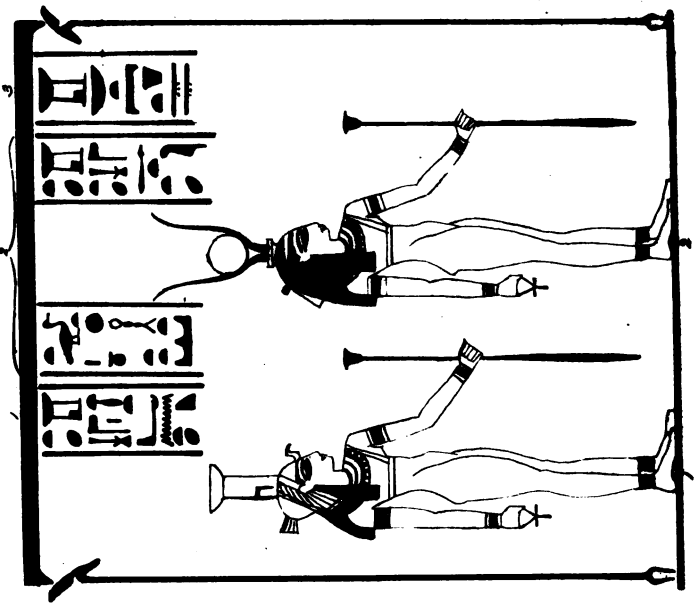




PANTHEON.

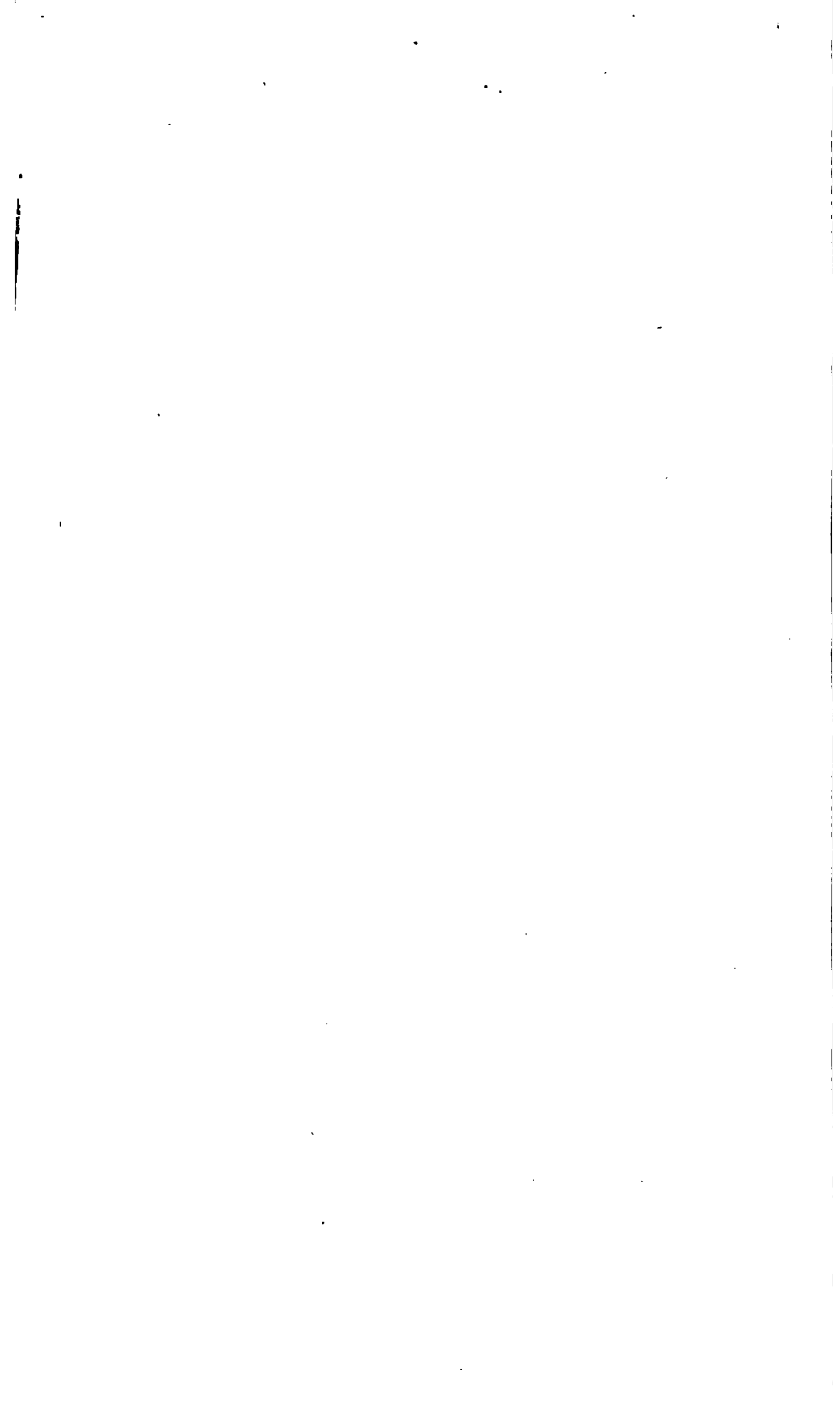


NEPHTHYS.

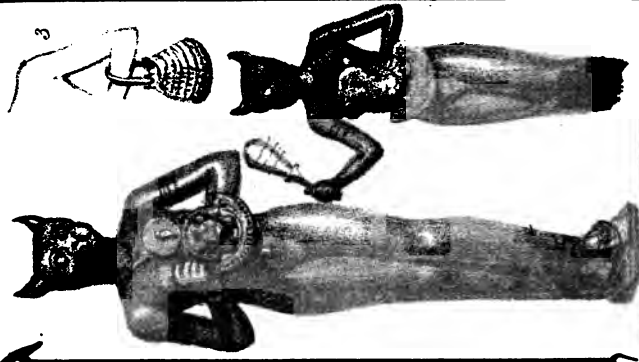


PART-I.

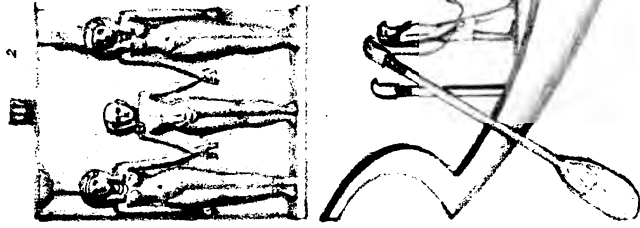
PART-2.



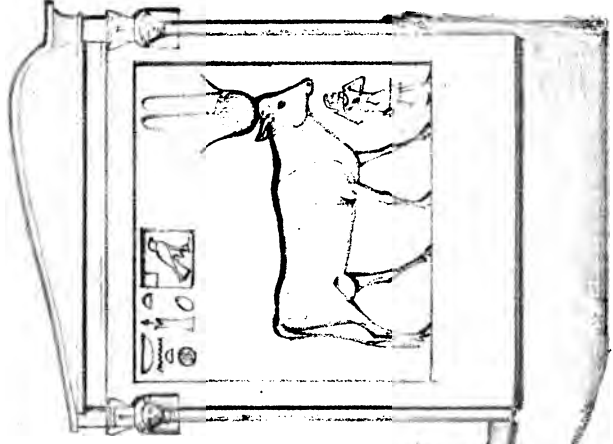
PASHT



PART 1.



PART 2.



PART 3.

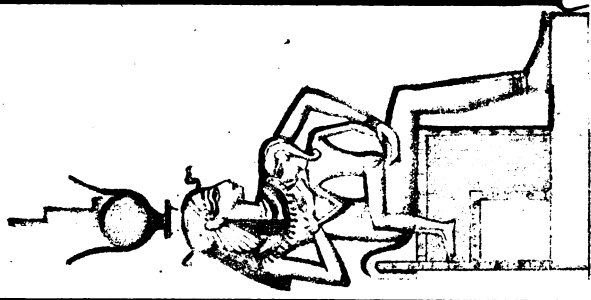
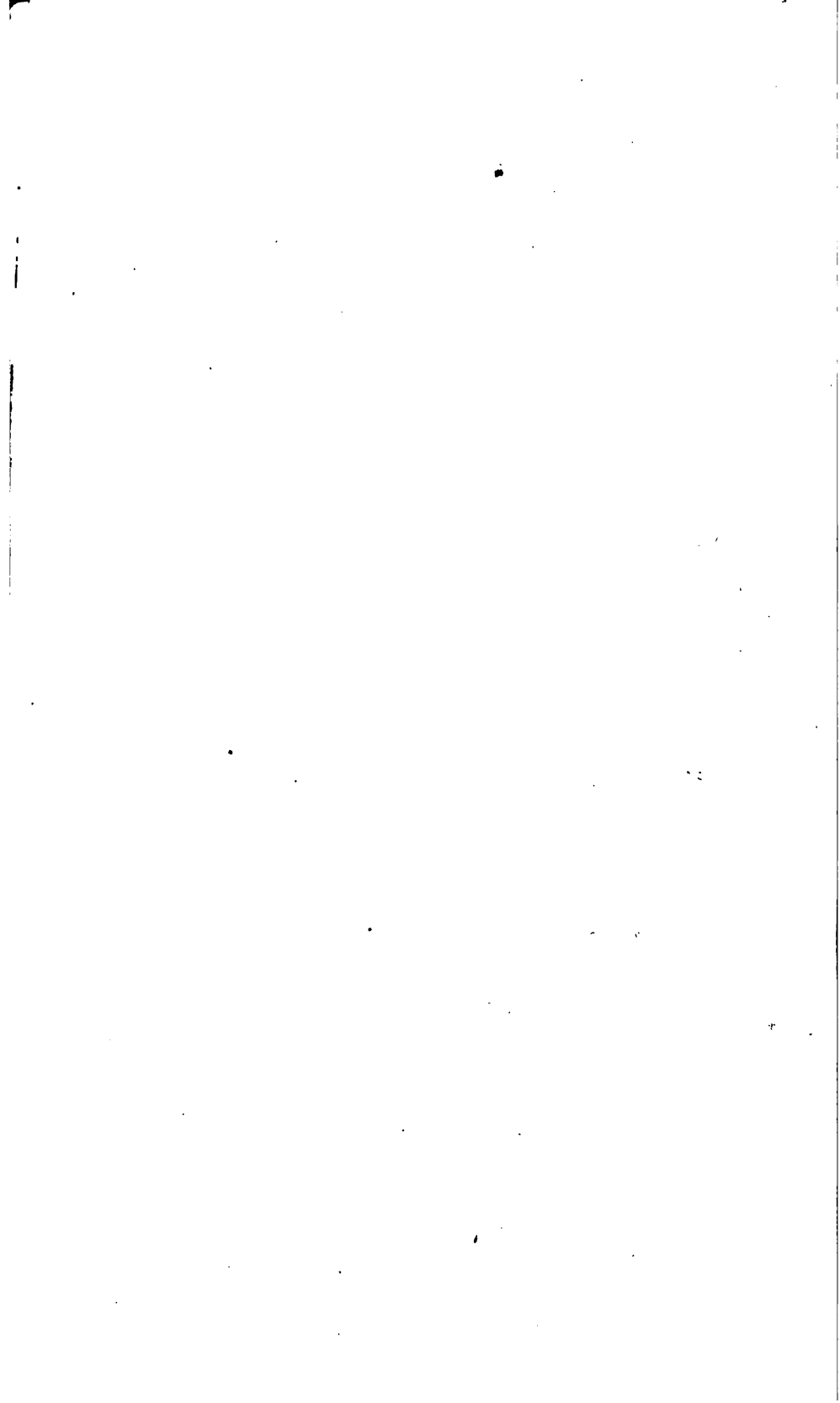


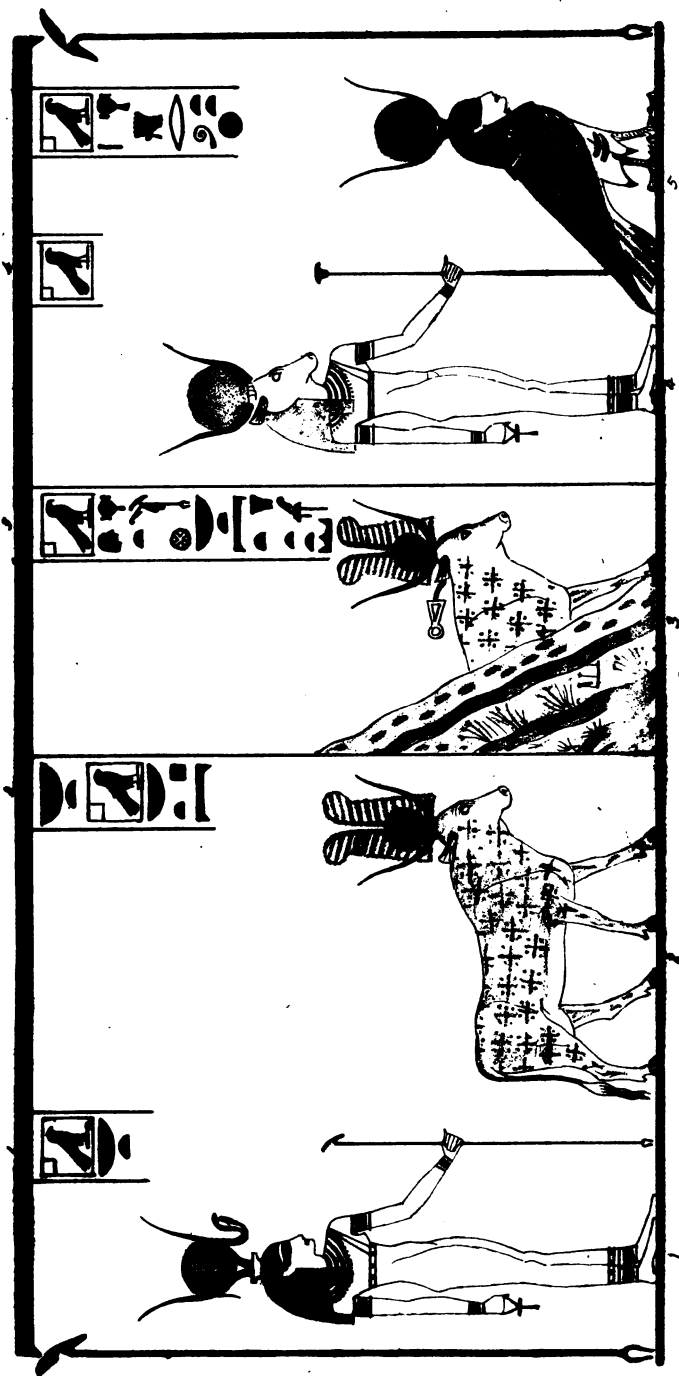
FIG. 2. TRIAD OF ISIS, HORUS & NEPTHY.

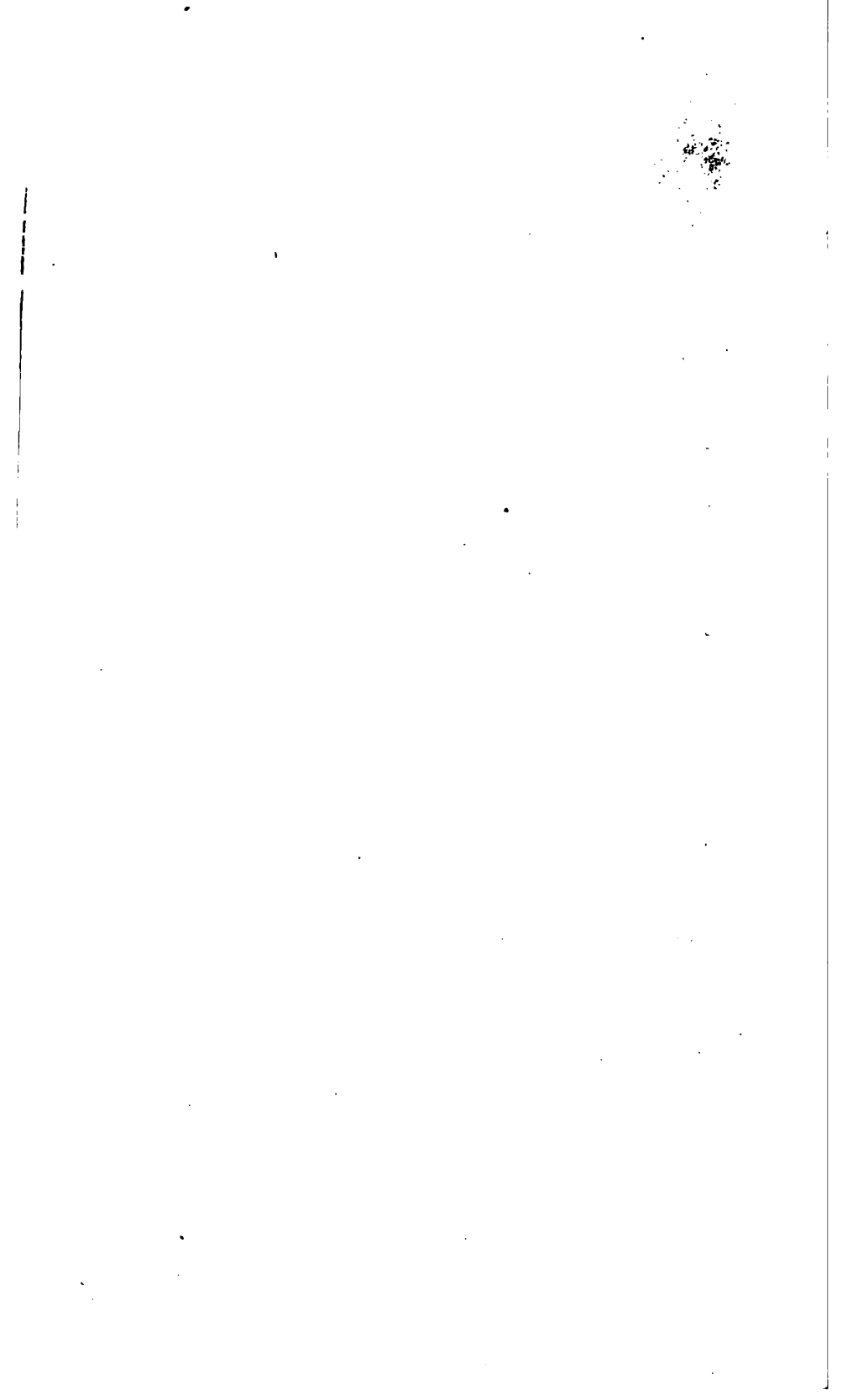
FIG. 1. THE COW OF ATHOR AT DENDERA, WHICH THE SEPOYS ARE SAID TO HAVE WORSHIPED.

ISIS, NURSING HORUS



ATHOR.





ATHOR

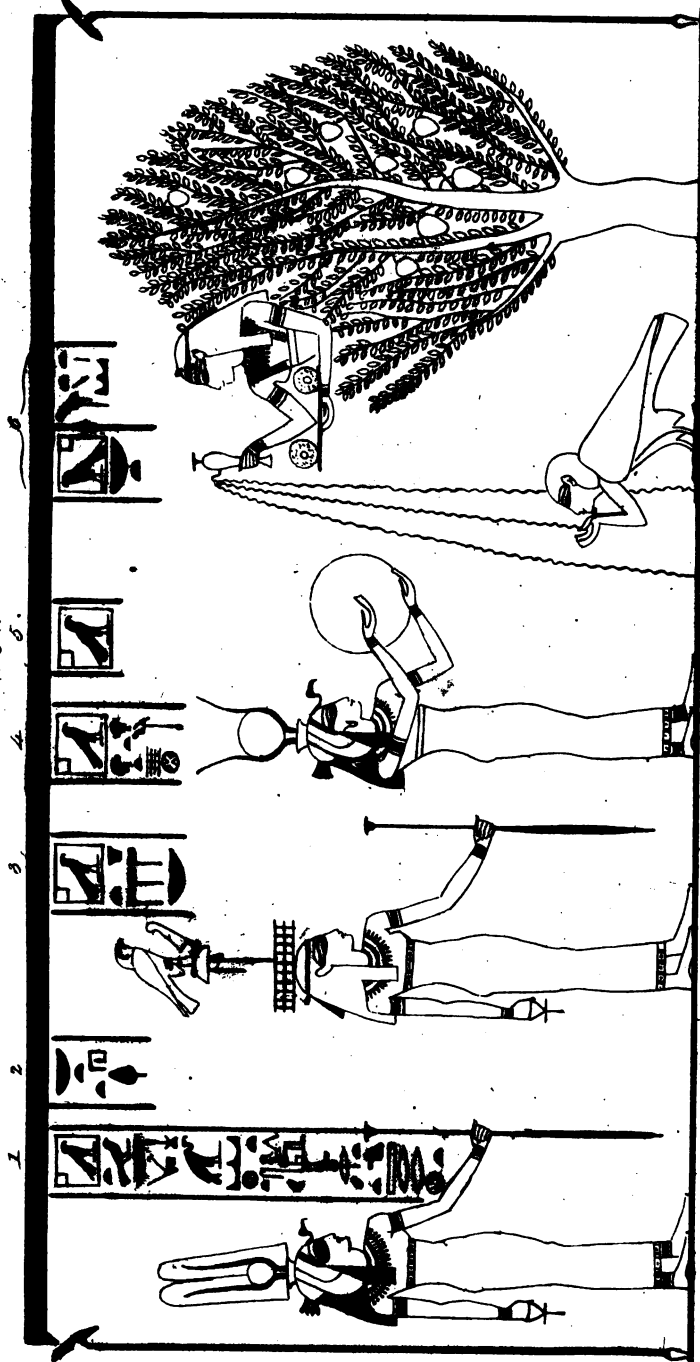
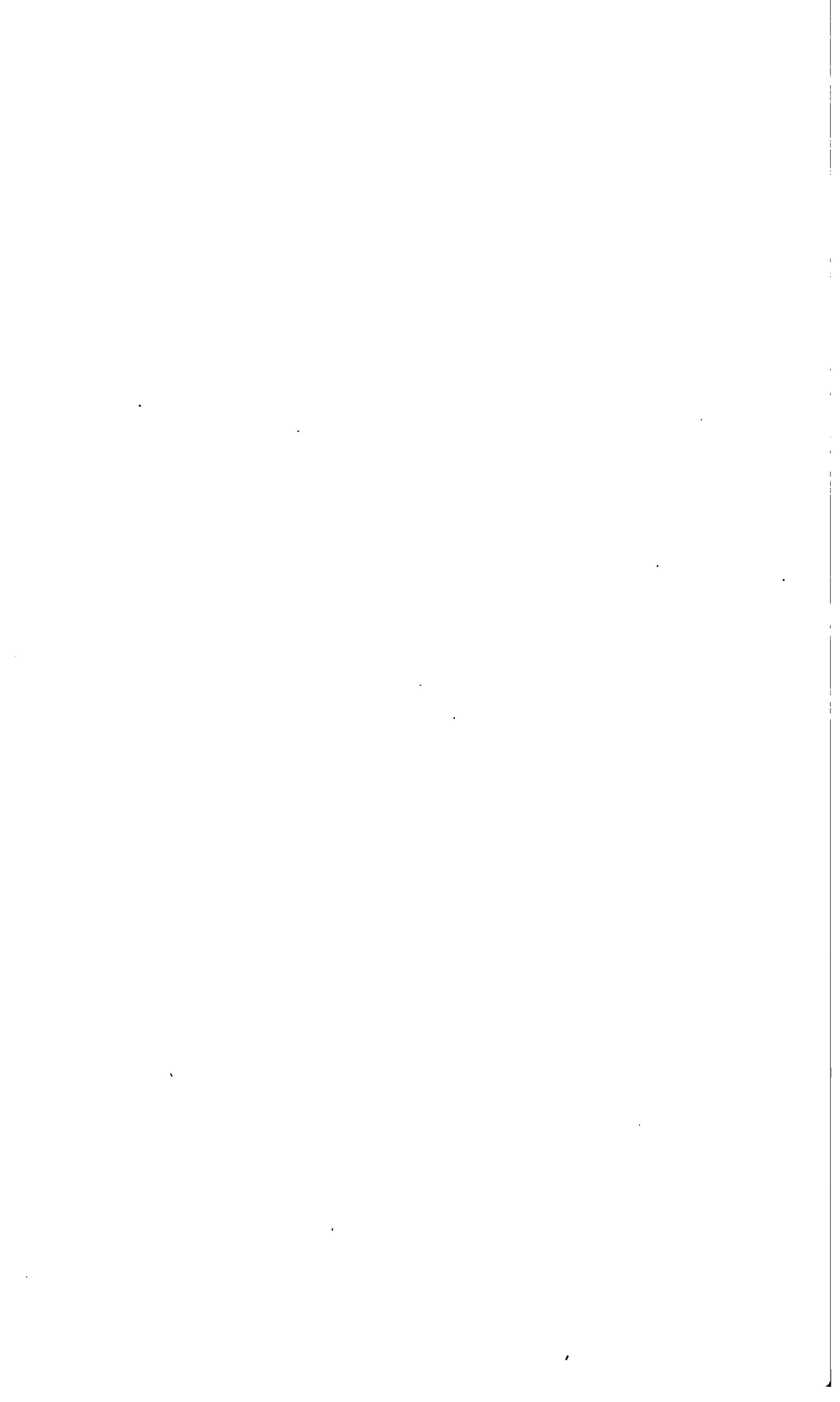
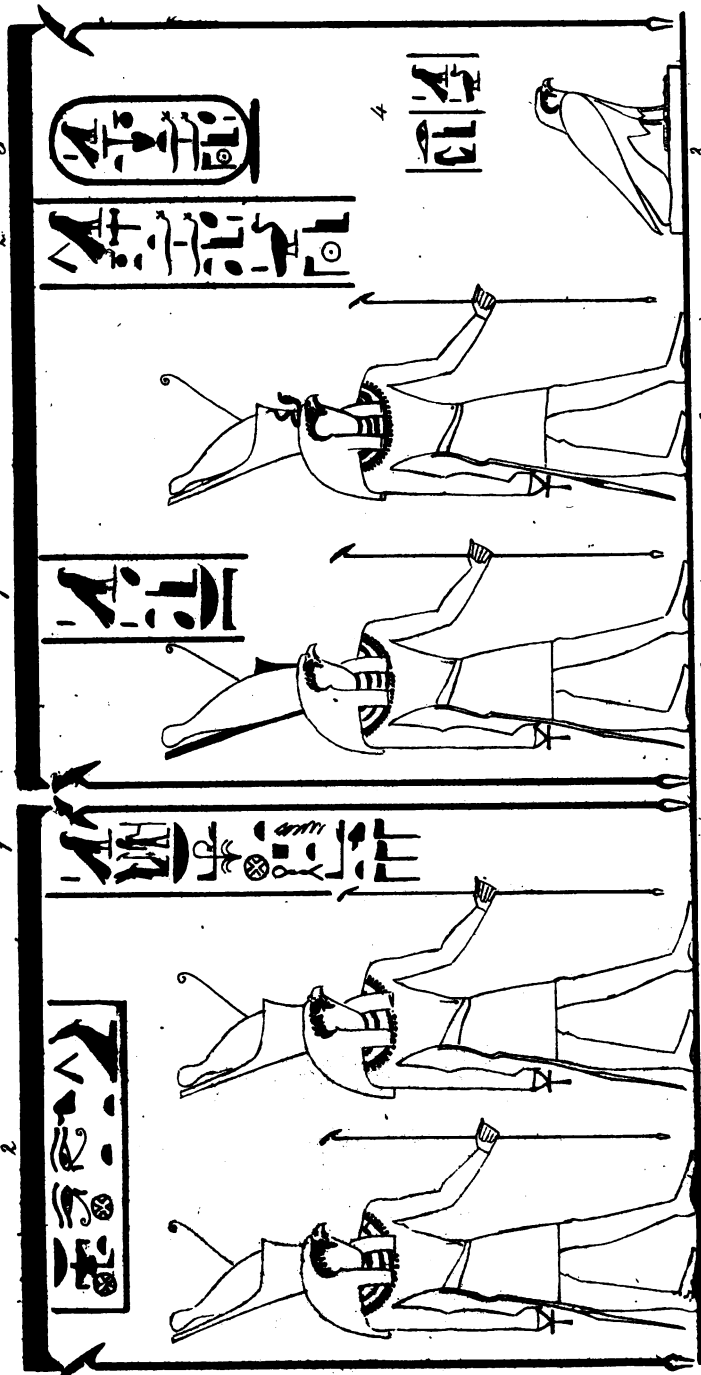


Fig. 1



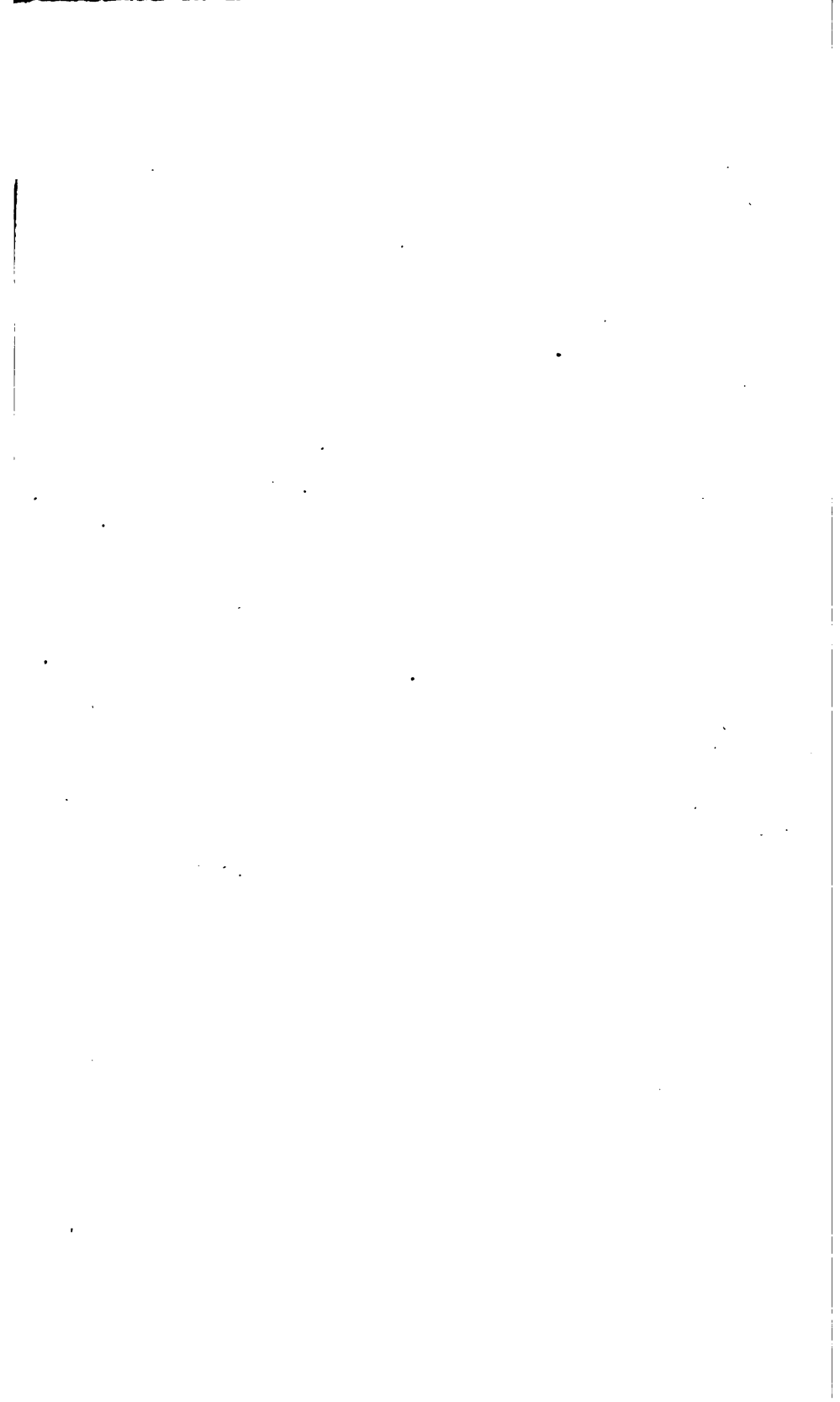
AROBRI, or the ELDER HORUS.

HORUS.



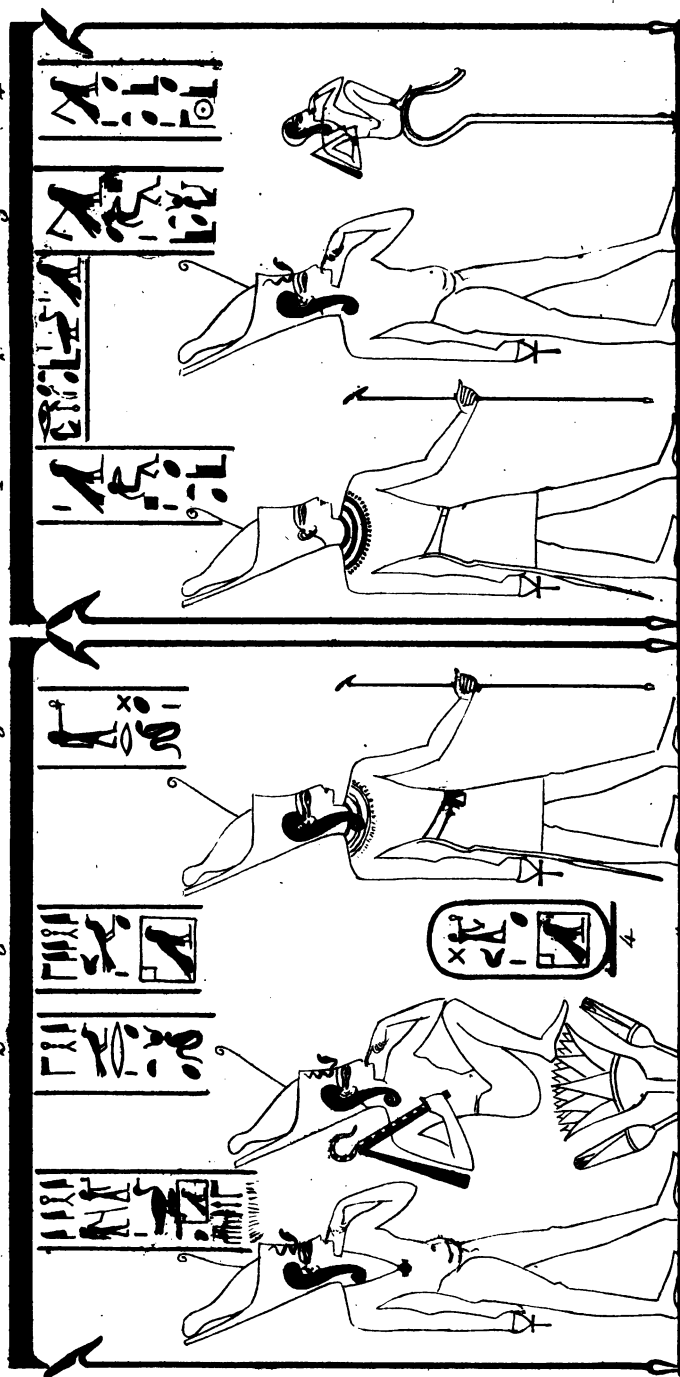
PART-1.

PART-2.



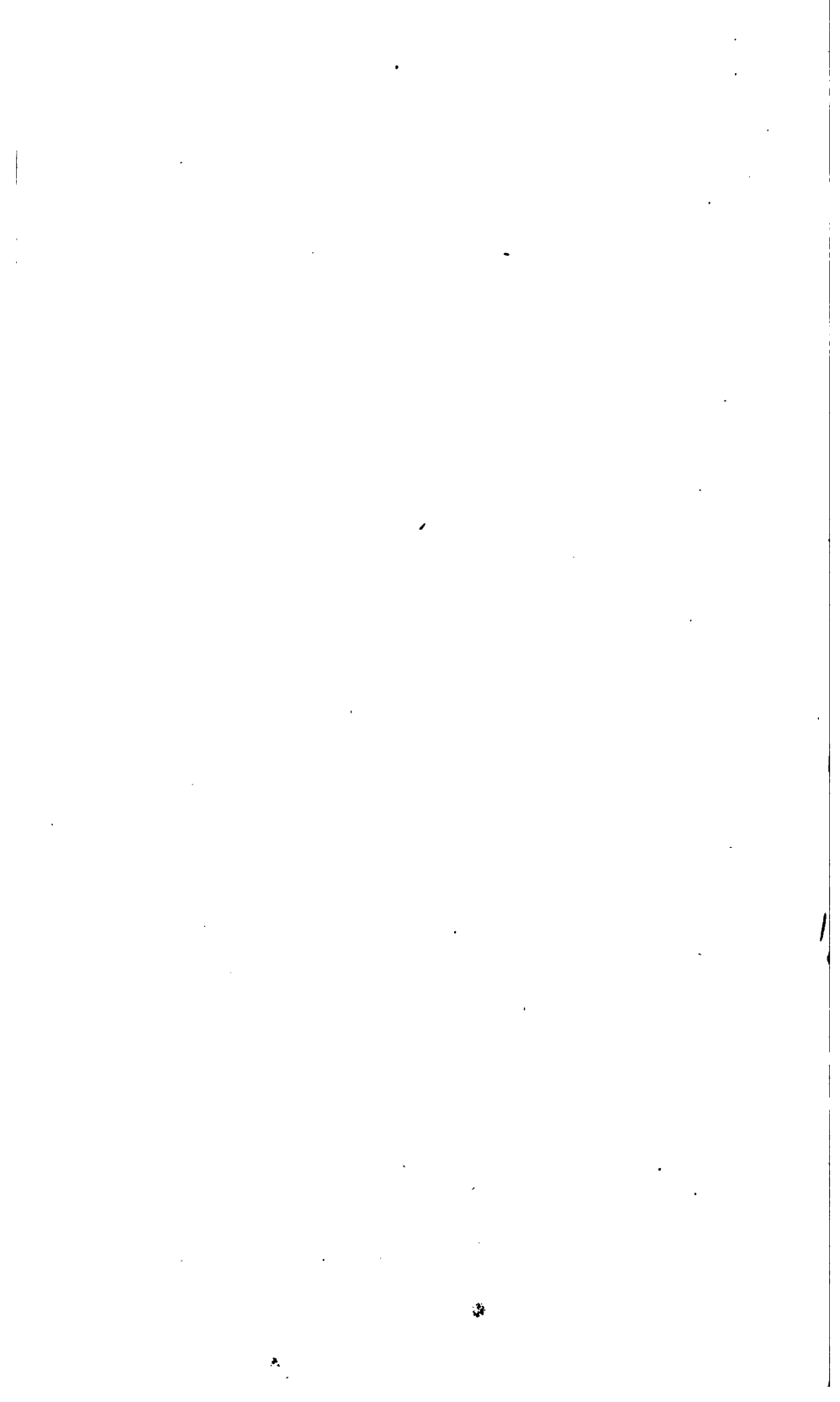
ENOBEL the, DAY.
2 3

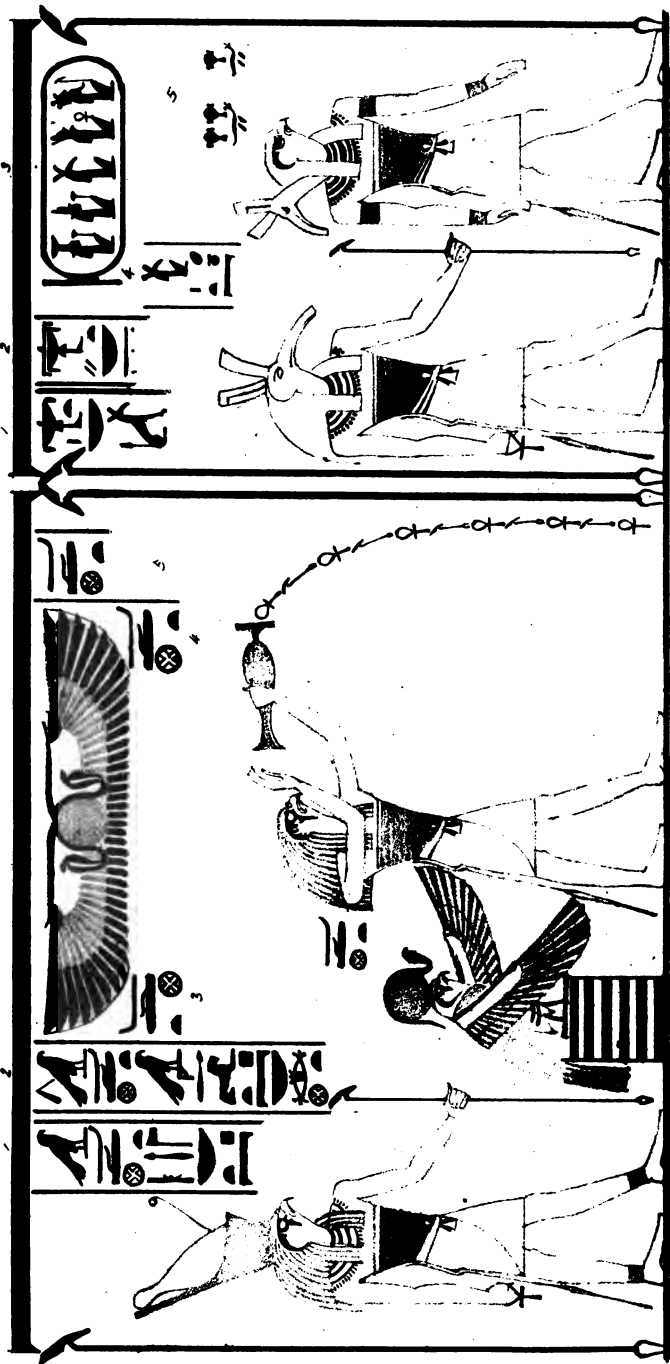
HORUS or HARPOCRATES.
1 2 3 4



PART_1.

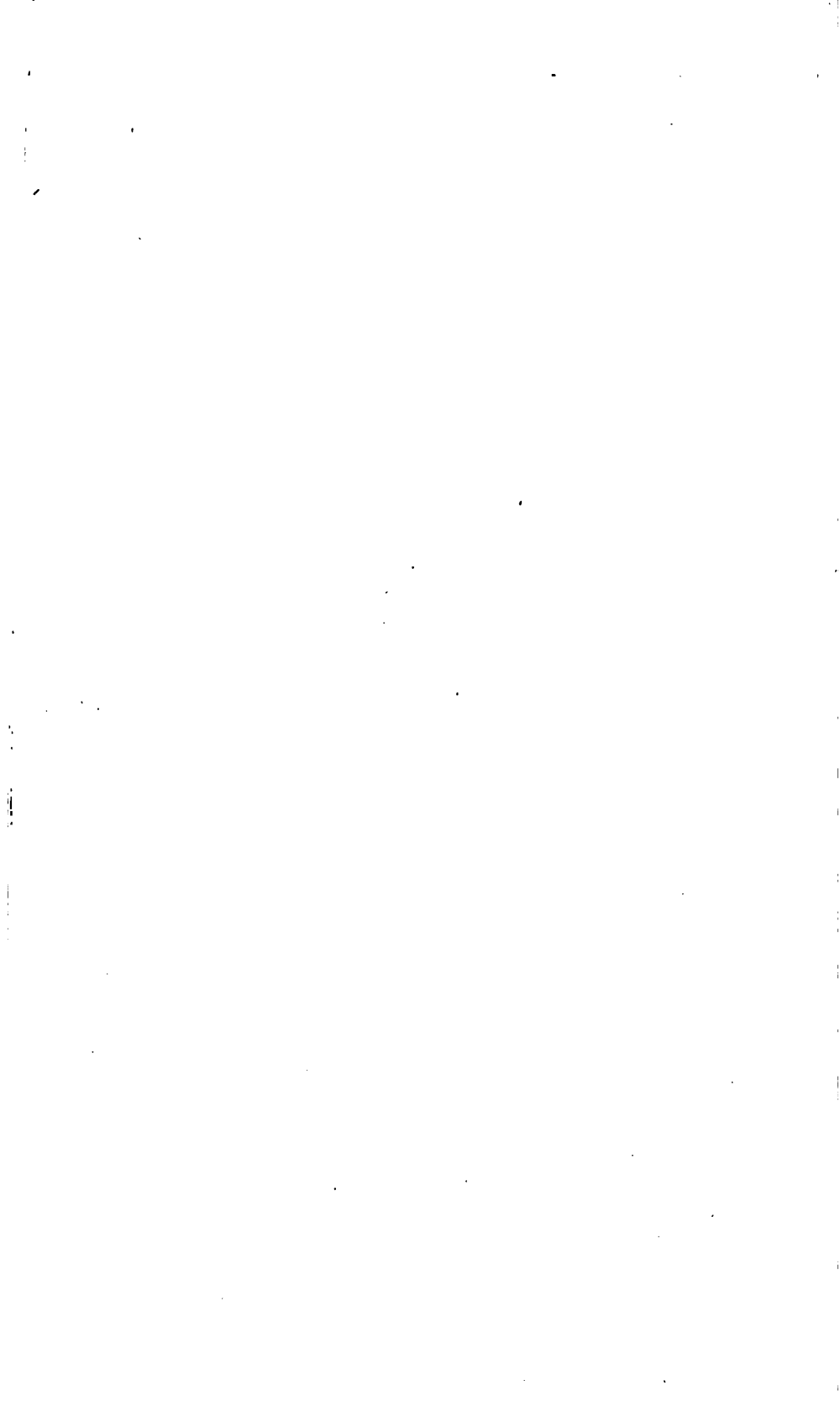
PART_2.

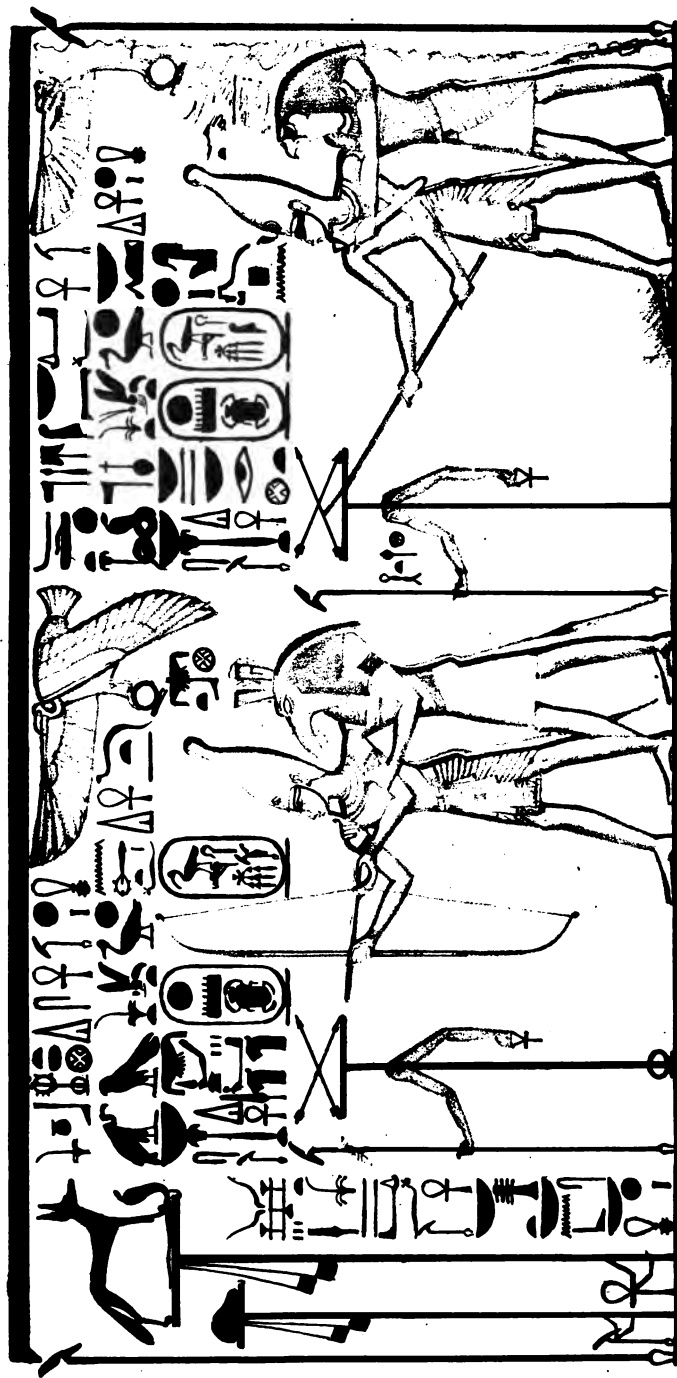




PART. I.

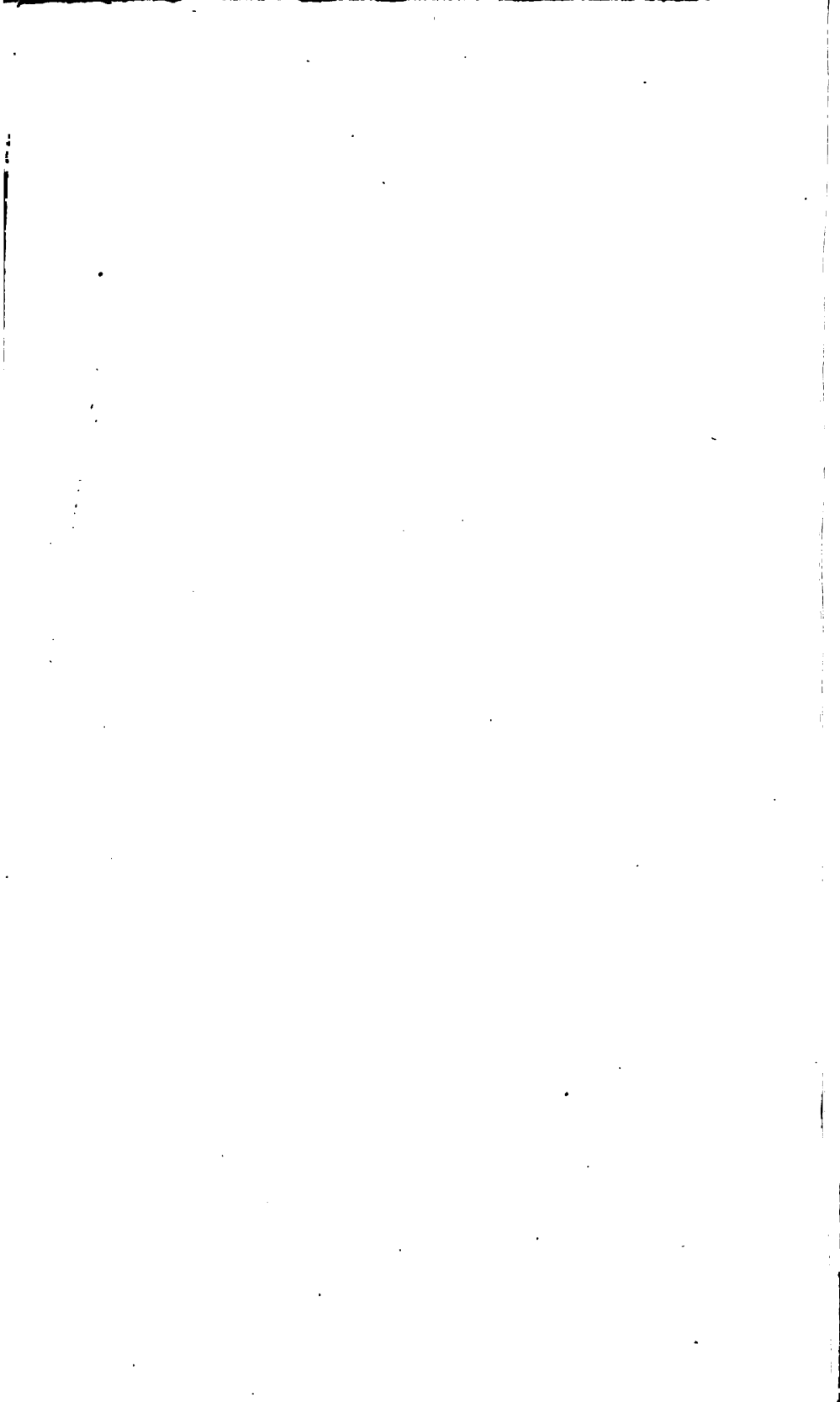
PART. 2.

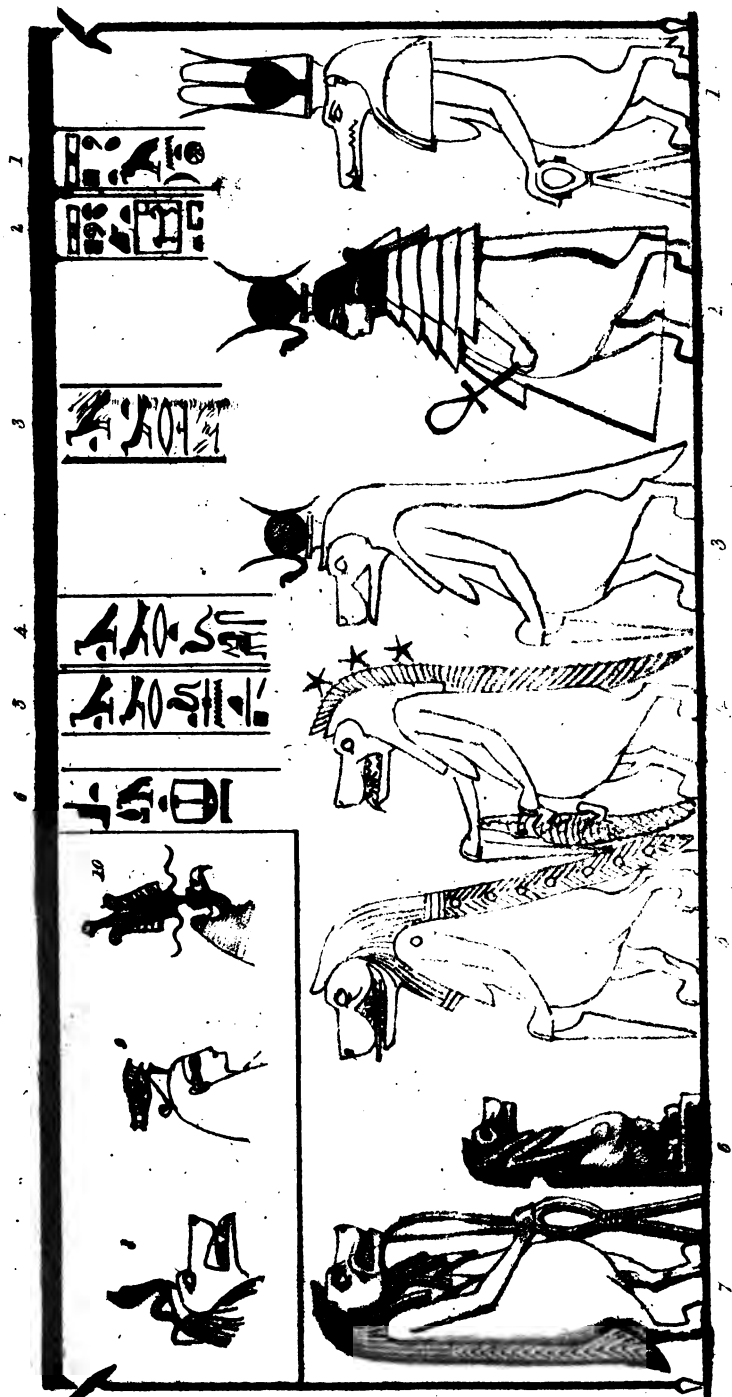




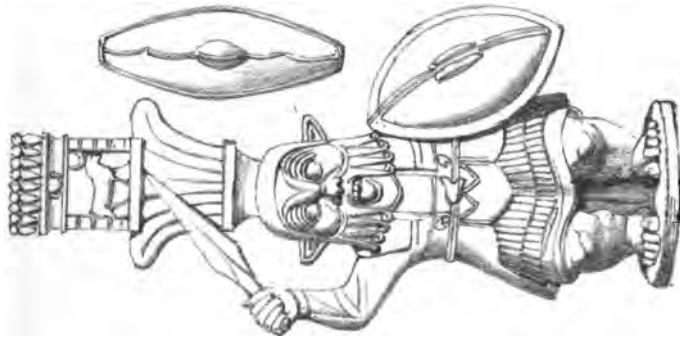
THE GODS INSTRUCTING THE KING IN THE USE OF THE BOW.

KARNAK.

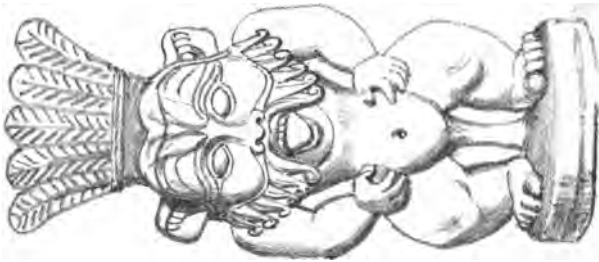




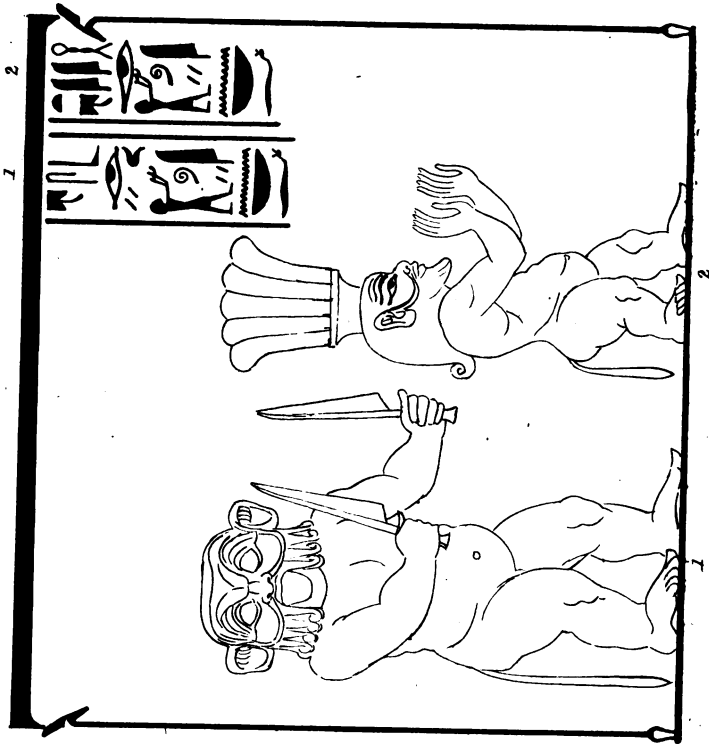




PART I.



2



PART 2.



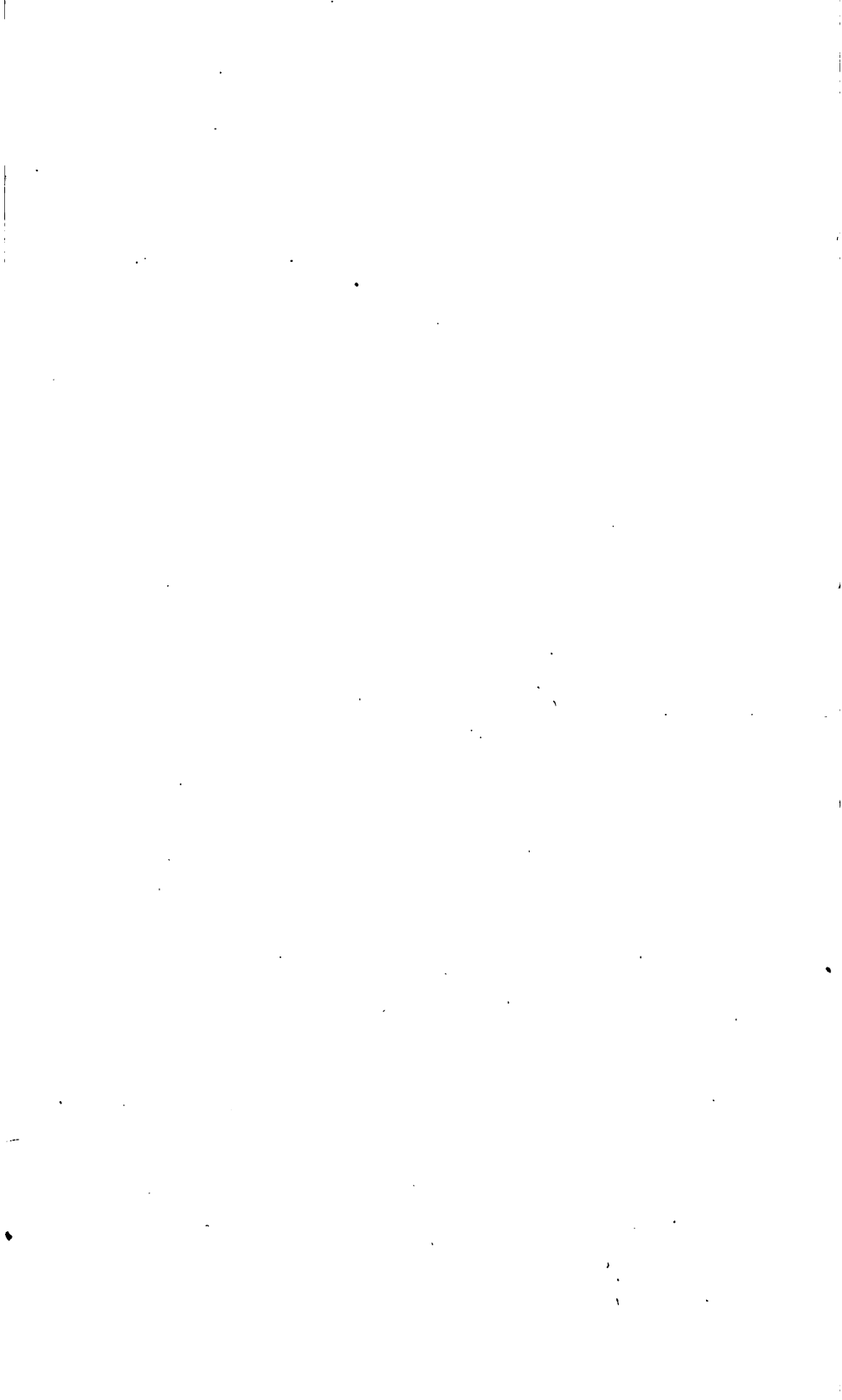
A SUBJECT REPRESENTING SEVERAL DEITIES.

Probably of late date.



A SUBJECT REPRESENTING SEVERAL DEITIES.

Probably of late date.



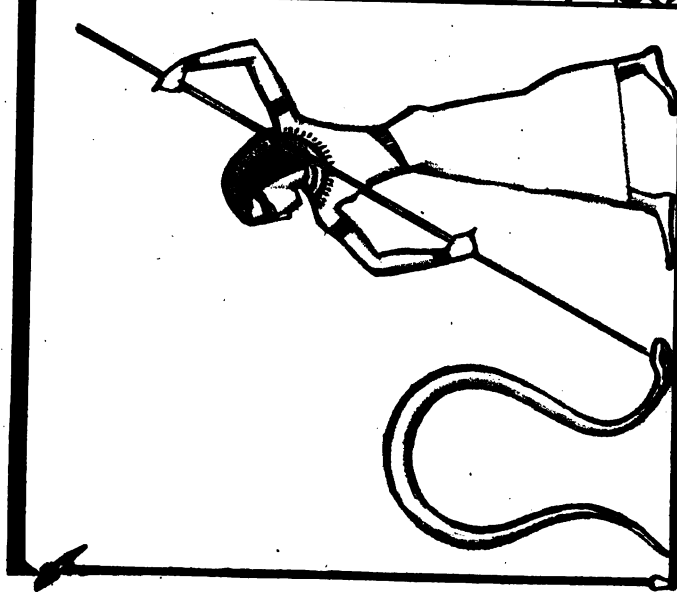


Fig. 1.

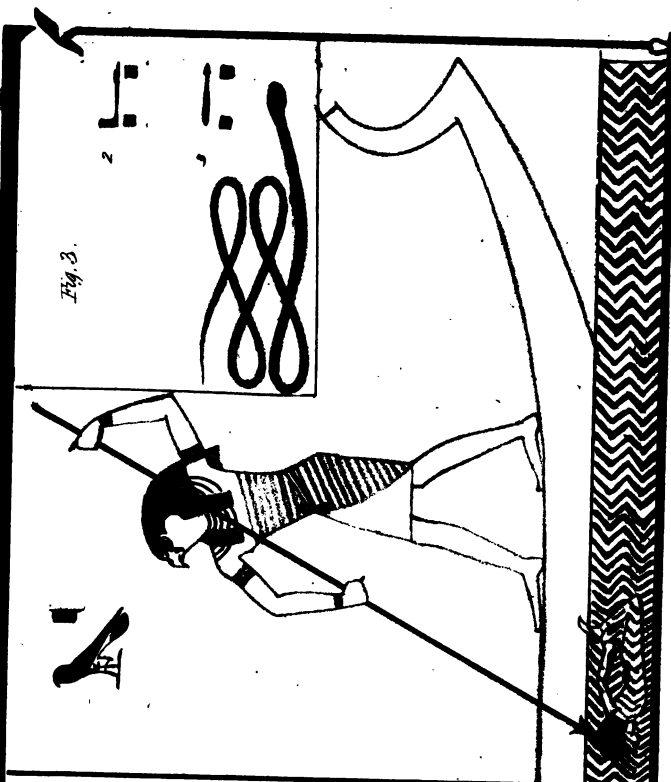
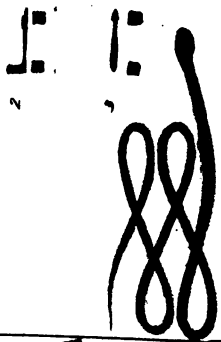
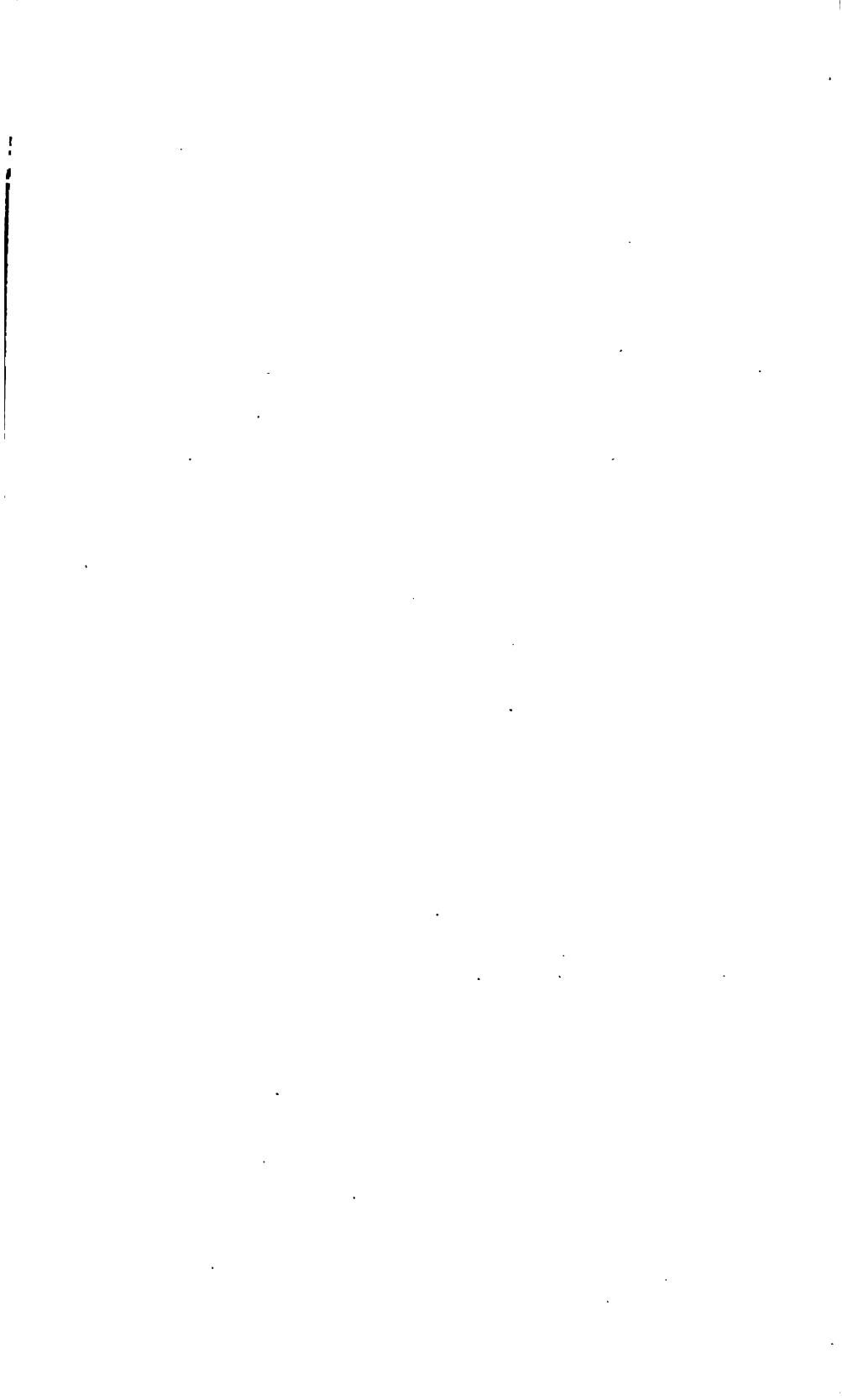


Fig. 2.

Fig. 3.



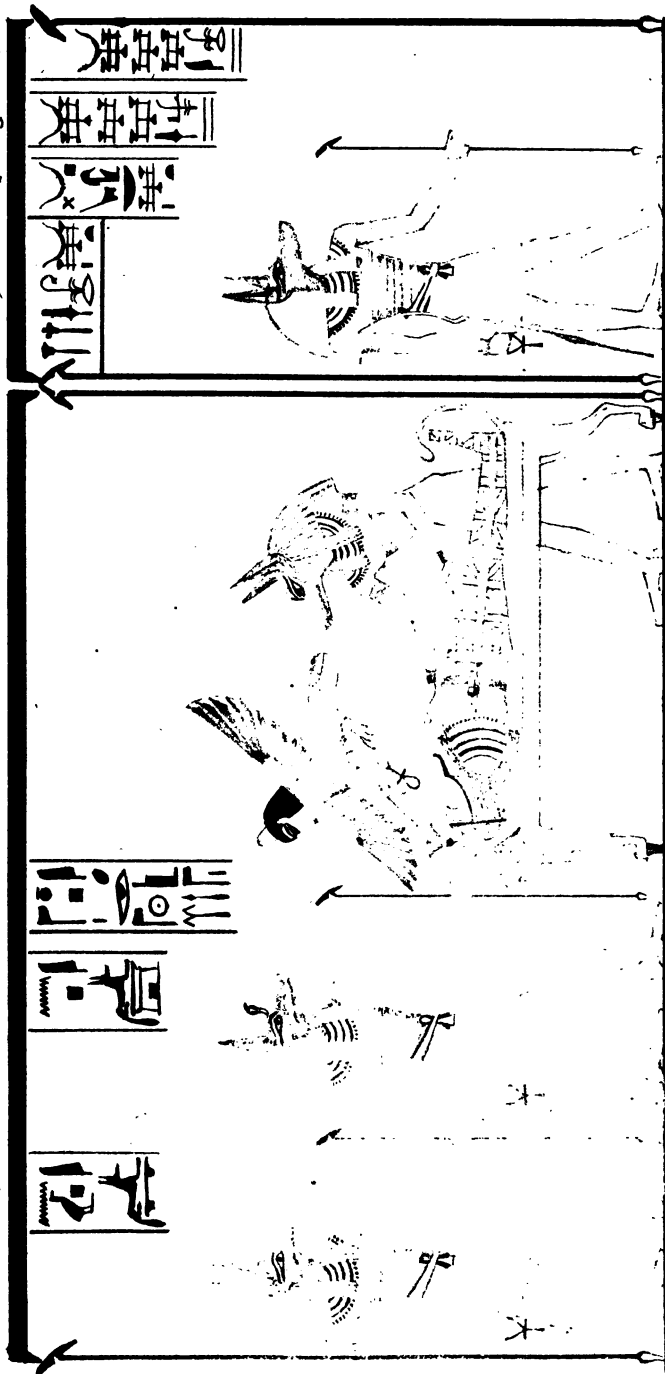


ANEPO, ANUBIS.

MACEDO?

2 3

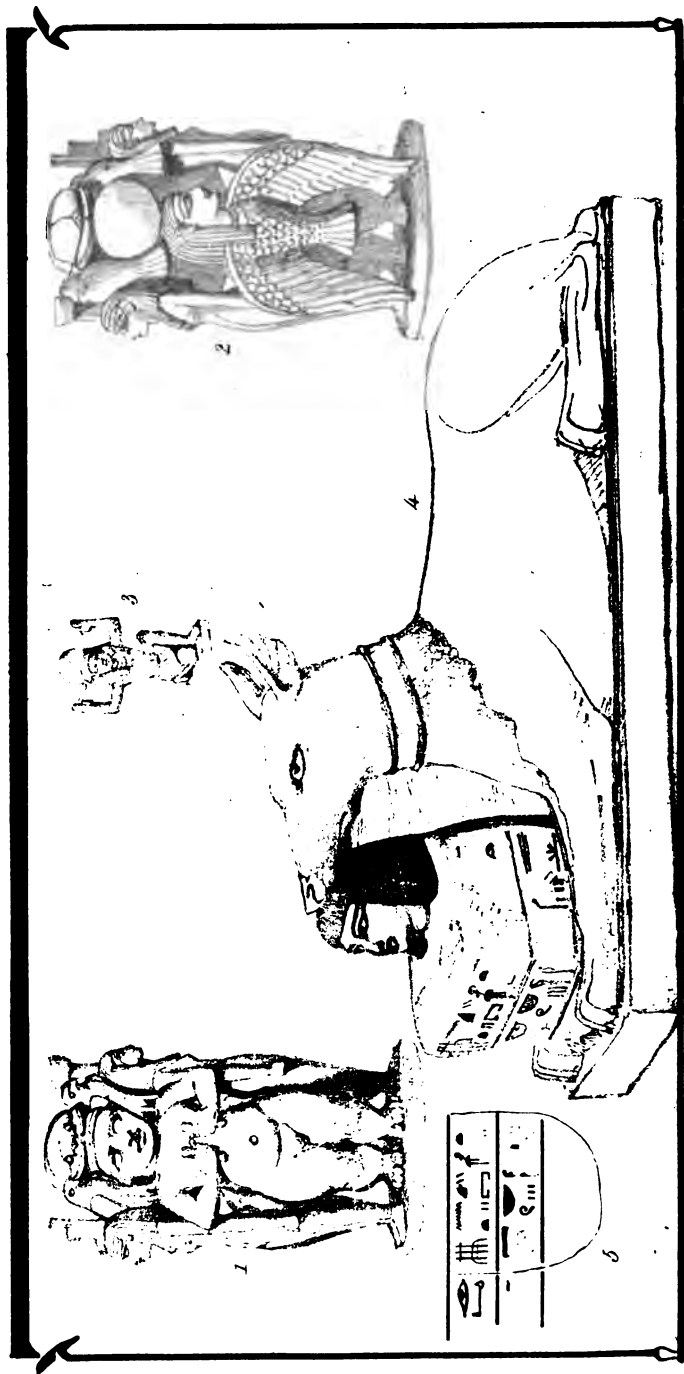
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PART I.

PART II.



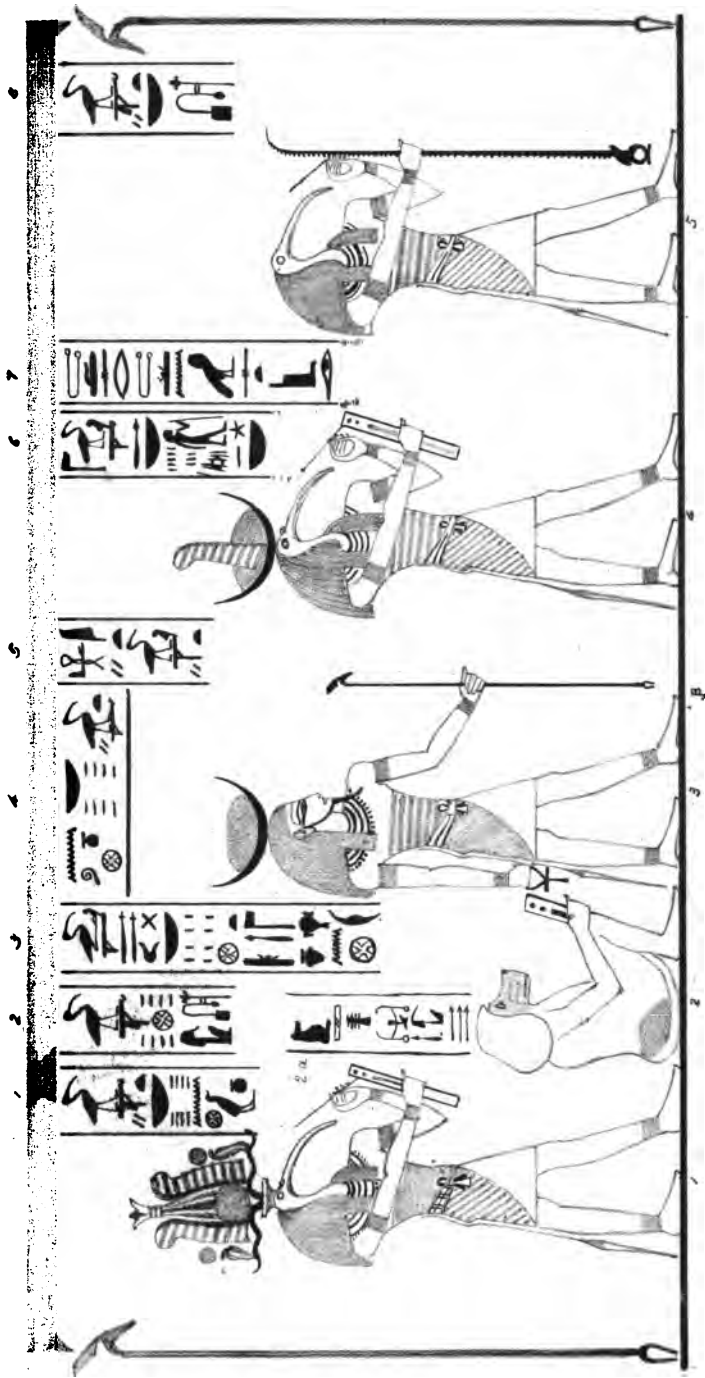


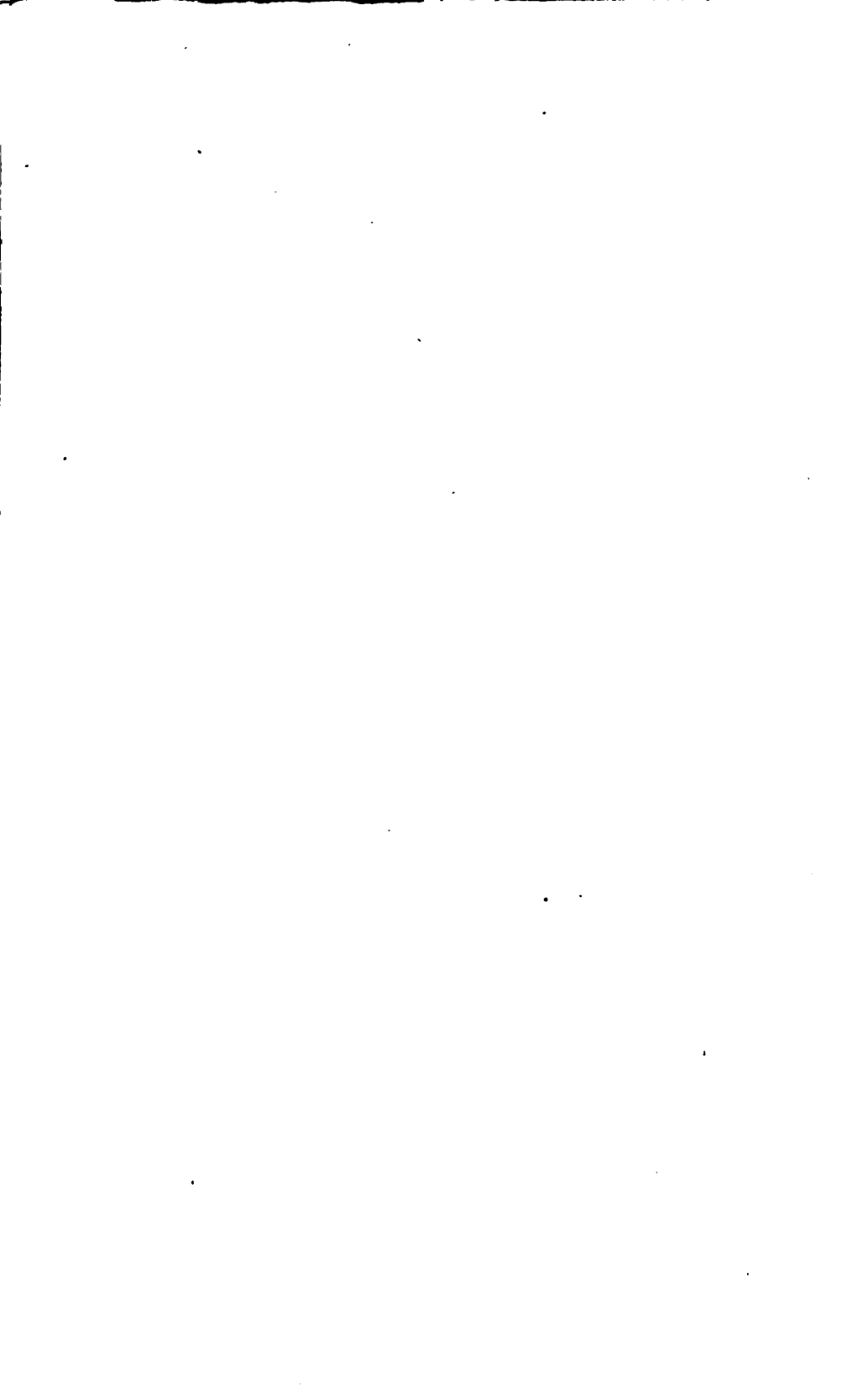
1. 2. GROUP OF PTHAH-SOKAR-OSIRIS, WITH ISIS & NEPHTHYS & A THOR?

3. PERHAPS THE GOD OF THE SOLAR DISC. 1-2 & 3. ARE OF EARTHENWARE. 4. OF STONE.

4. SINGULAR INSTANCE OF A DOG WITH THE FIGURE OF A DECEASED PERSON BETWEEN ITS PAWS—FOUND BY ME IN A TOMB AT THEBES.

THOTH.

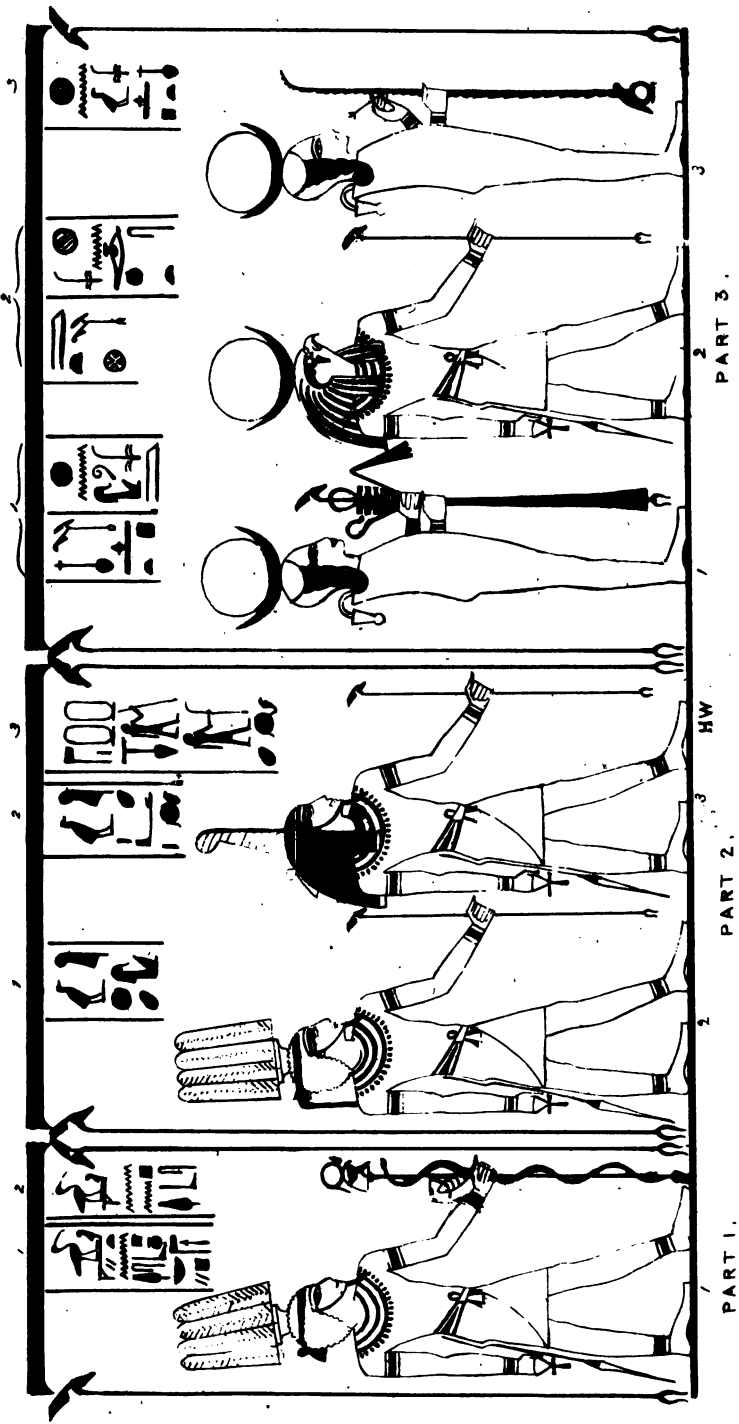


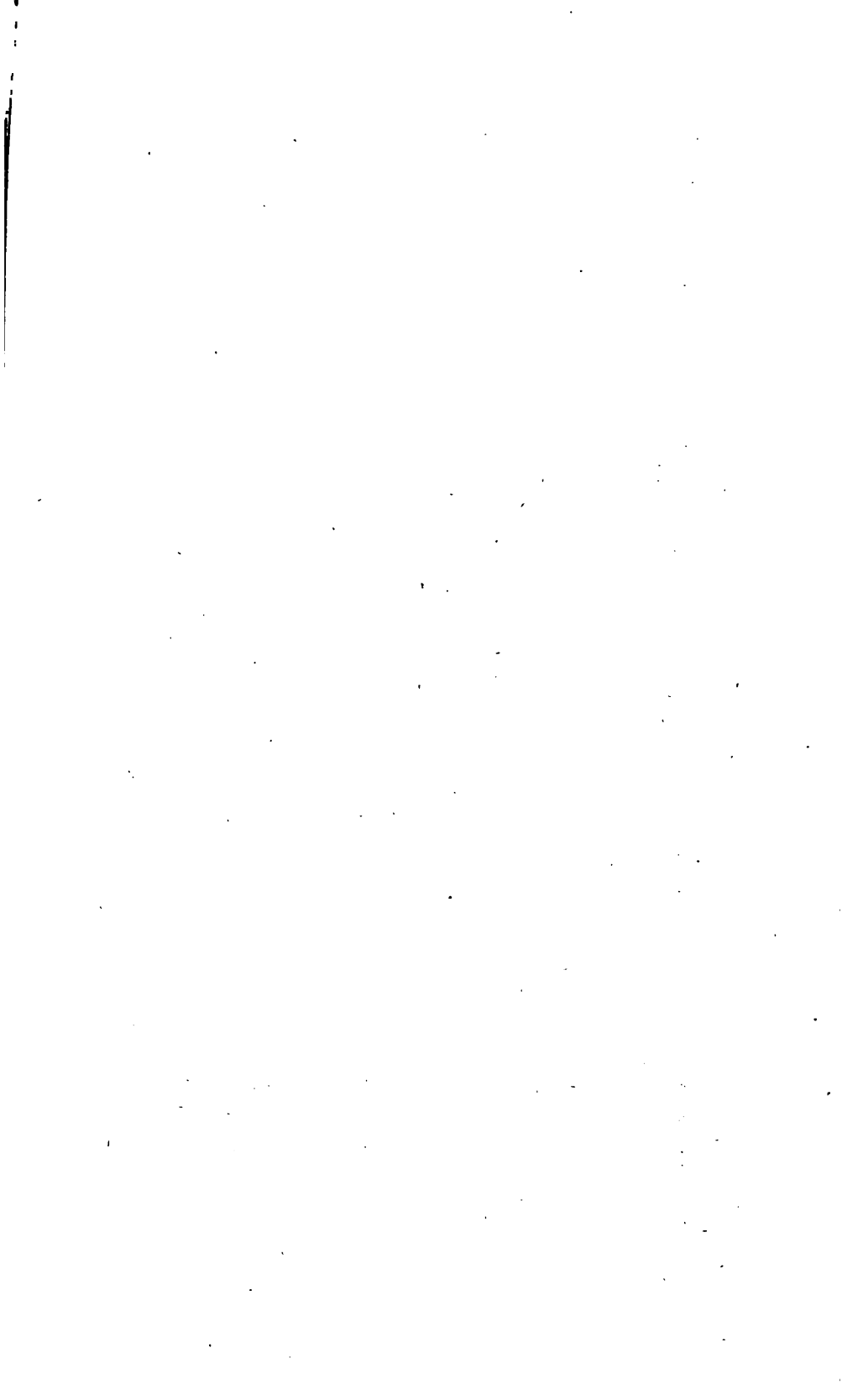


HERMES TRISMEGISTUS.

IO? AO? or MOUI?

KHONSO.

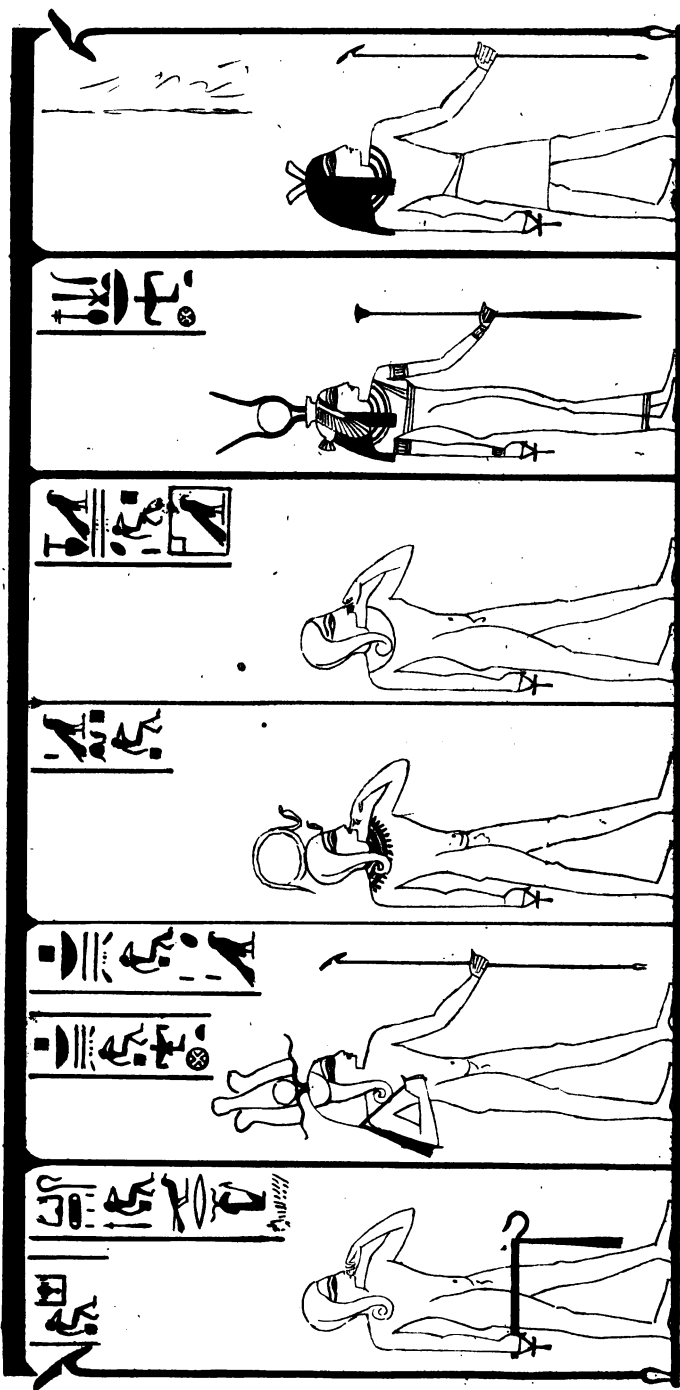




HAKE. PNÉB-TO HOR-PI-RÉ. HOR-SENEB-TO. TSON-T-NOFRE.

2

1



PART 6.

PART 5.

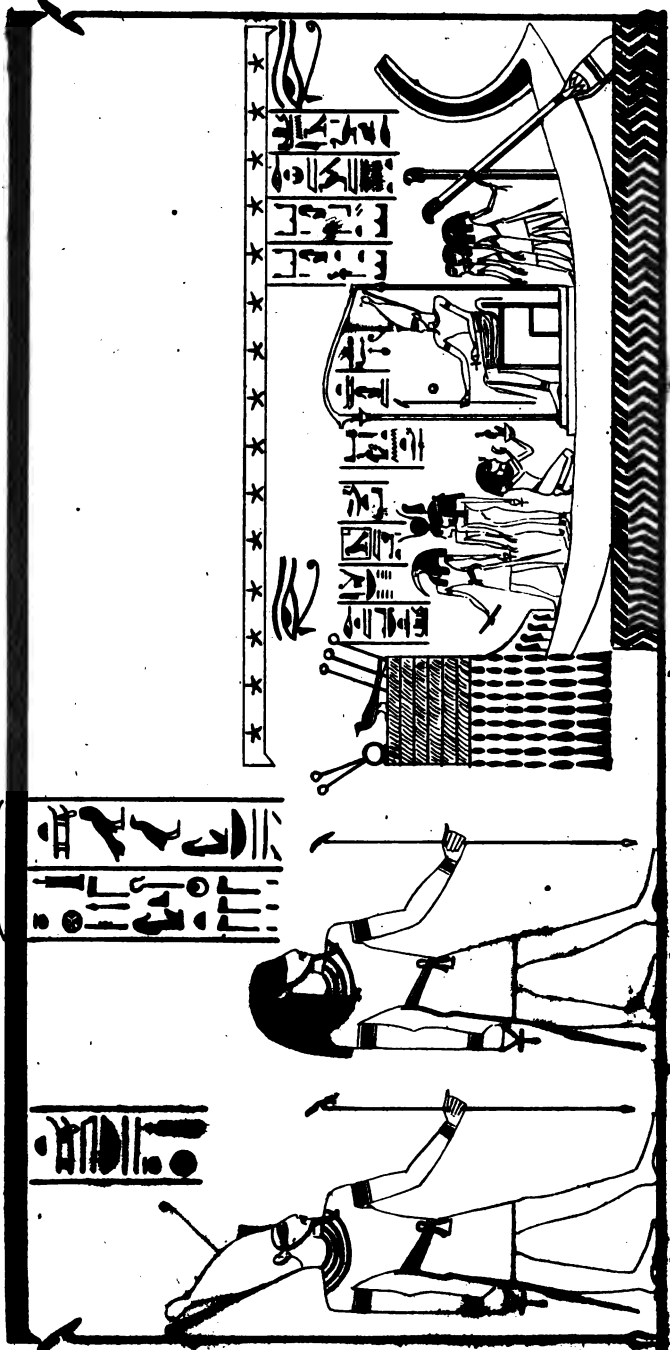
PART 4.

PART 3.

PART 2.

PART 1.

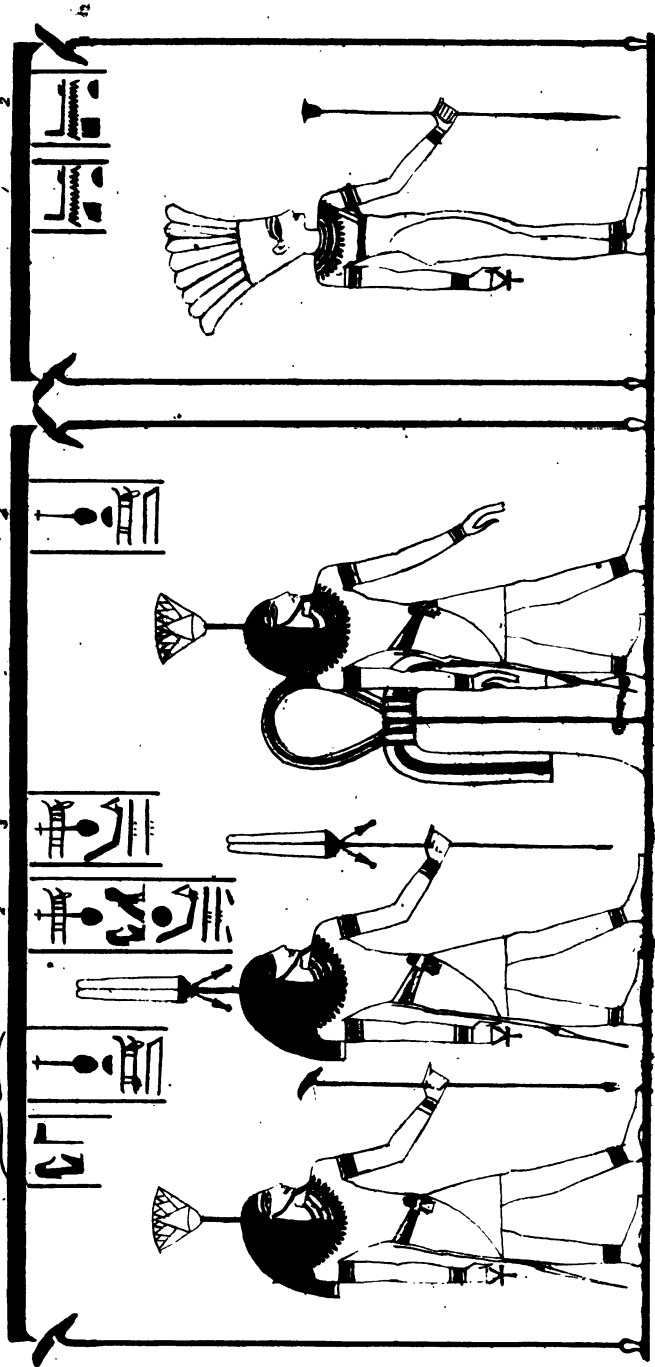






NOFRE. ATM00.

ANOUE. 2

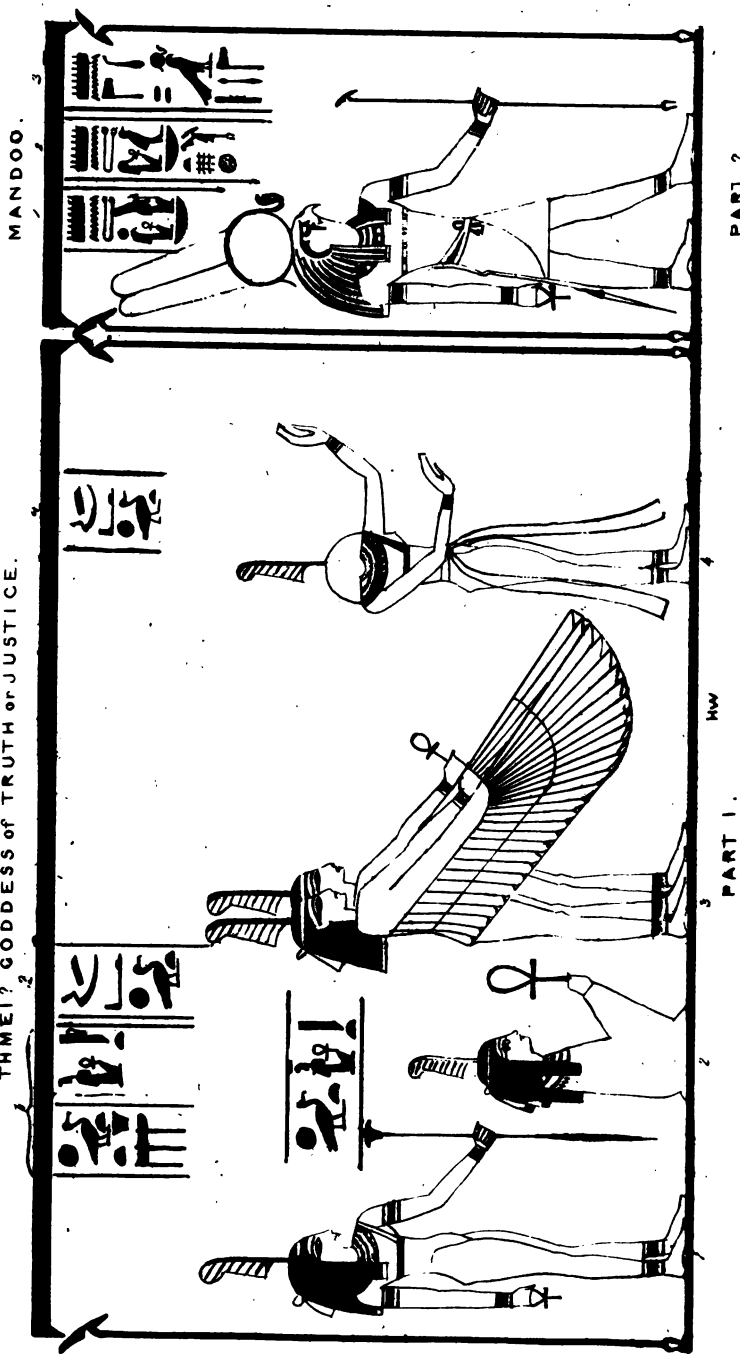


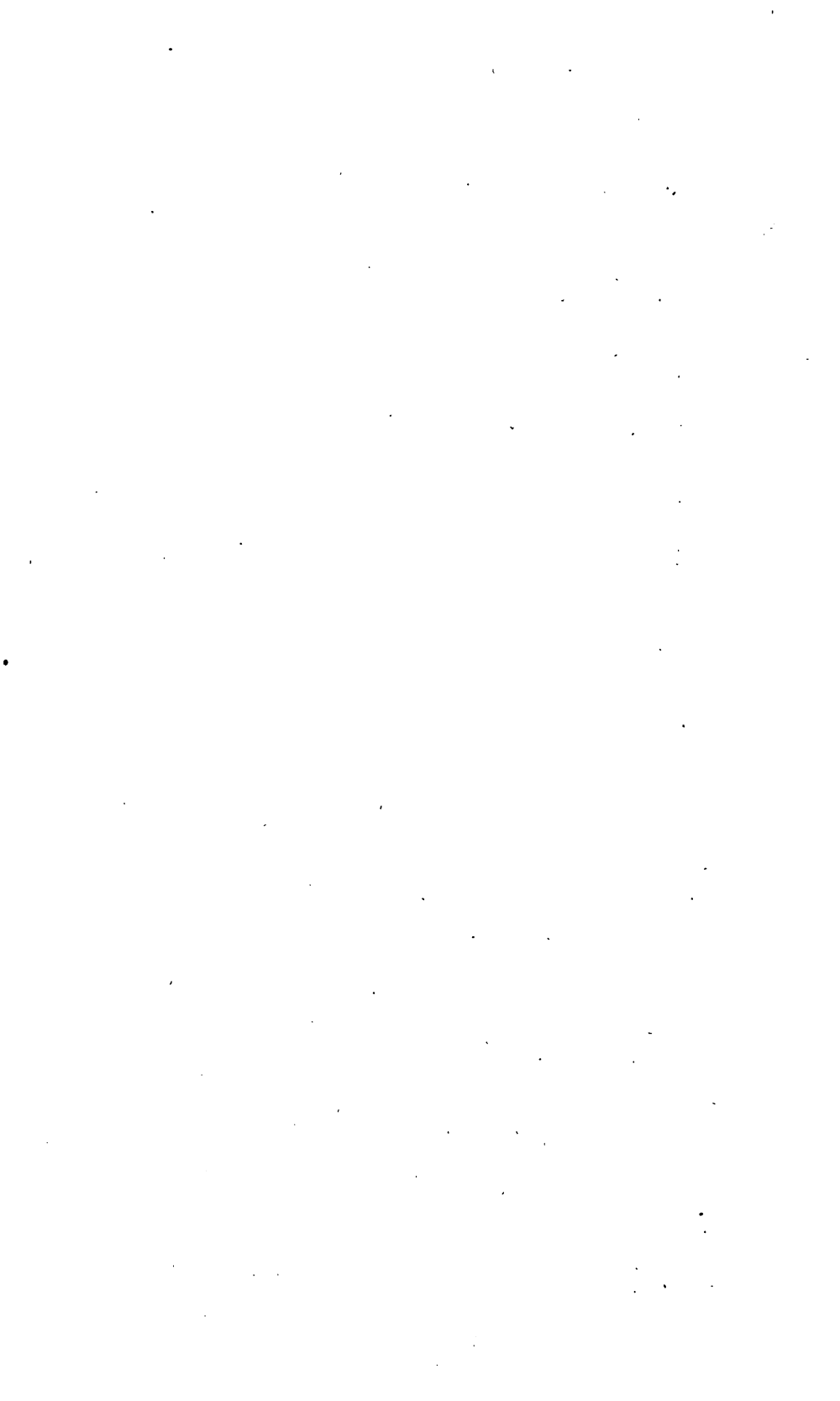
PART 1.

PART 2.



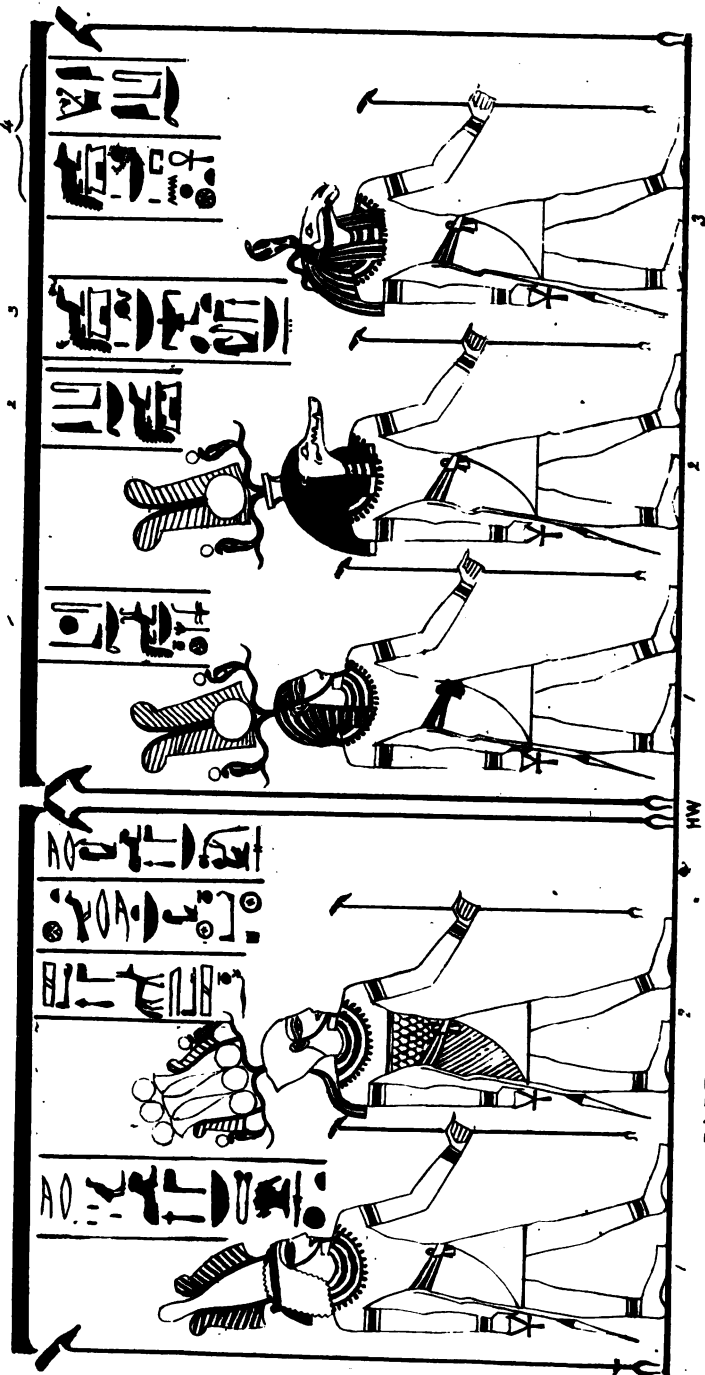
THMEE? GODDESS OF TRUTH or JUSTICE.





MALOU LI.

SAVAK



PART. 1.

PART. 2.

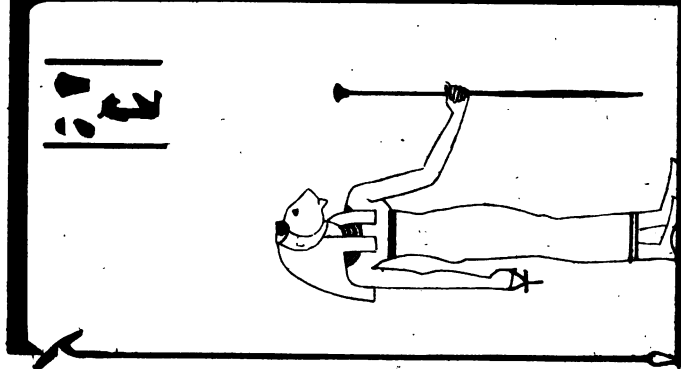


A form of BUTO or PASHT?

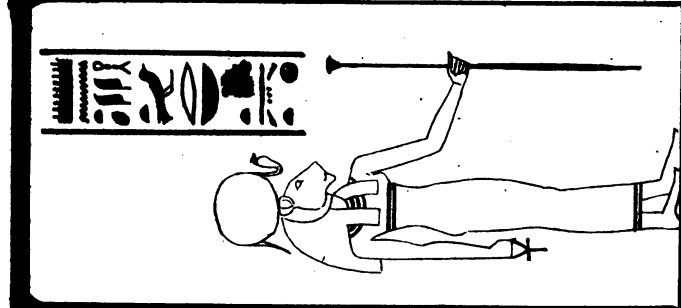
MENHAI?

HAKTE, HECATE?

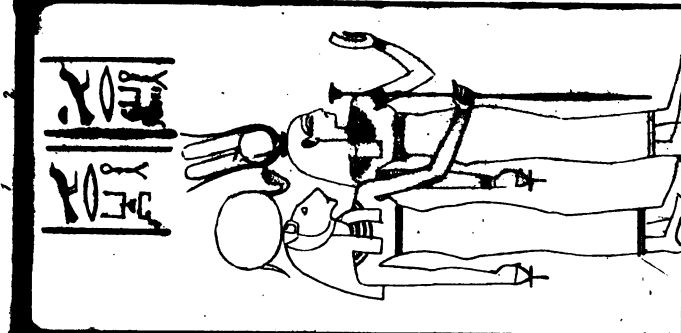
TAFNE.



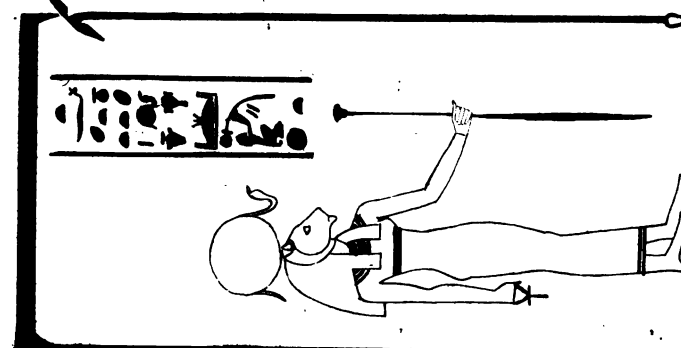
PART-4.



PART-5.



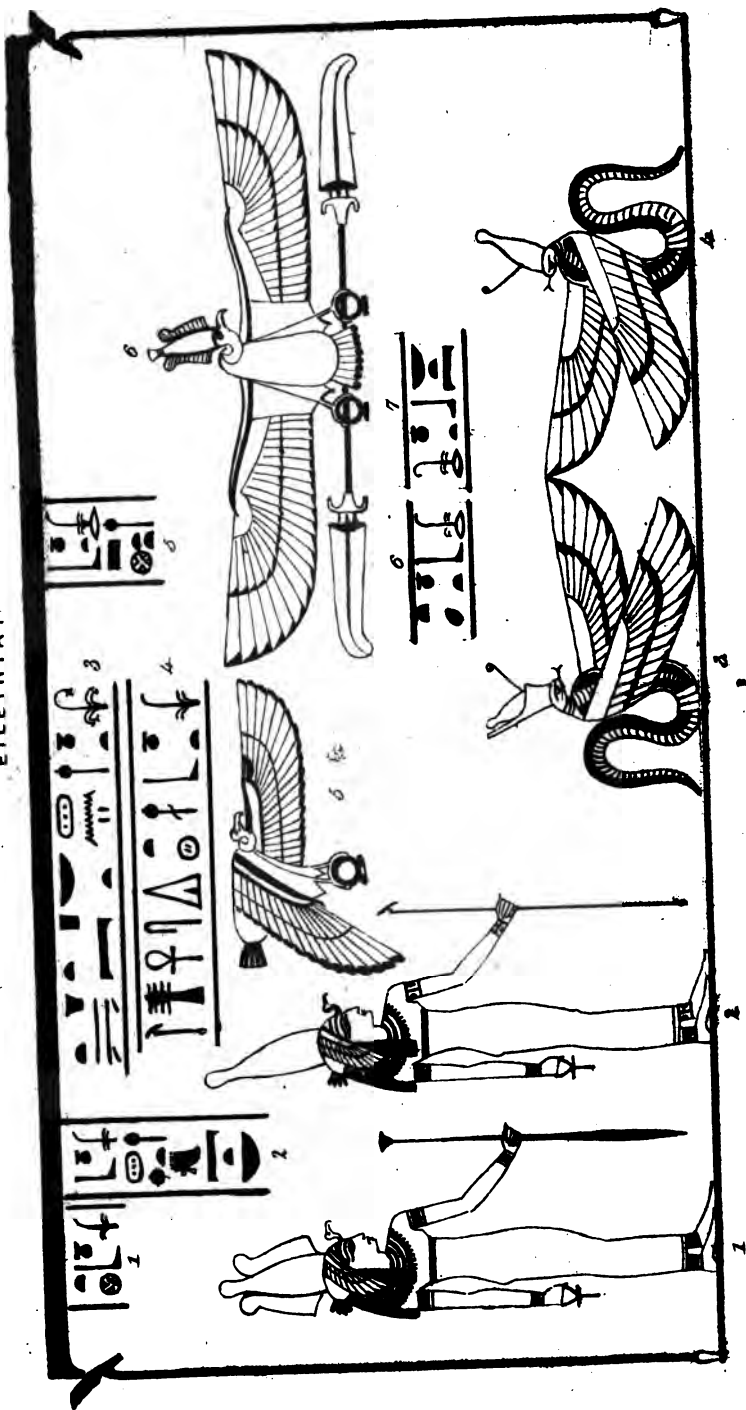
PART-6.



PART-7.



EILETHYA.

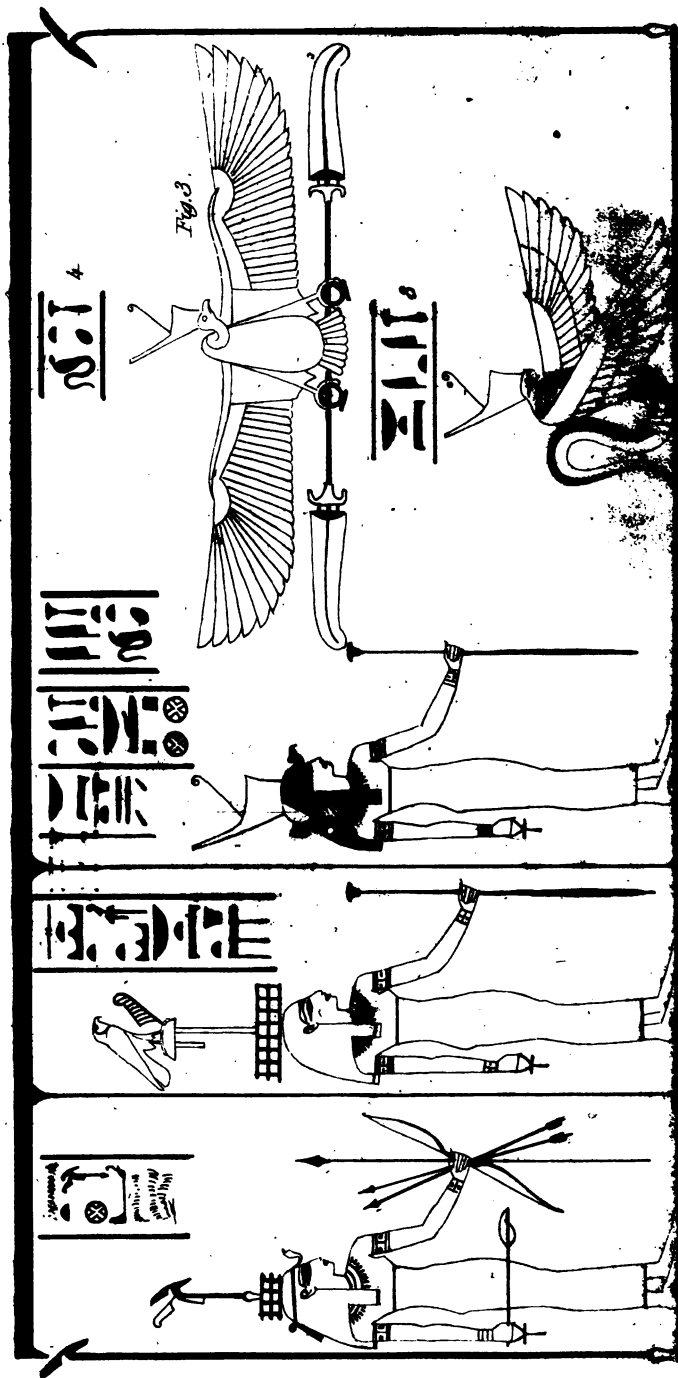




ΣΗΜΙ, EGYPT?

THE WEST BANK.

THE LOWER COUNTRY?



PART. 3.

PART. 2.

PART. 1.



SOFH?

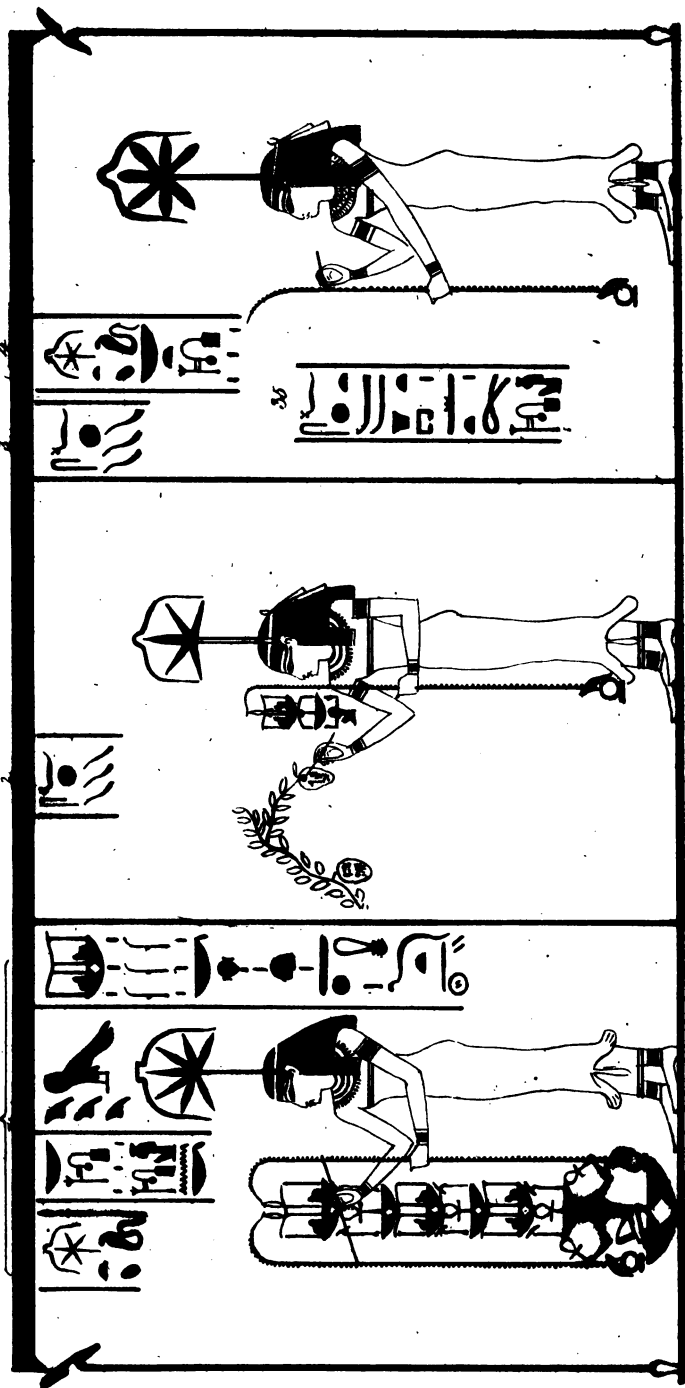
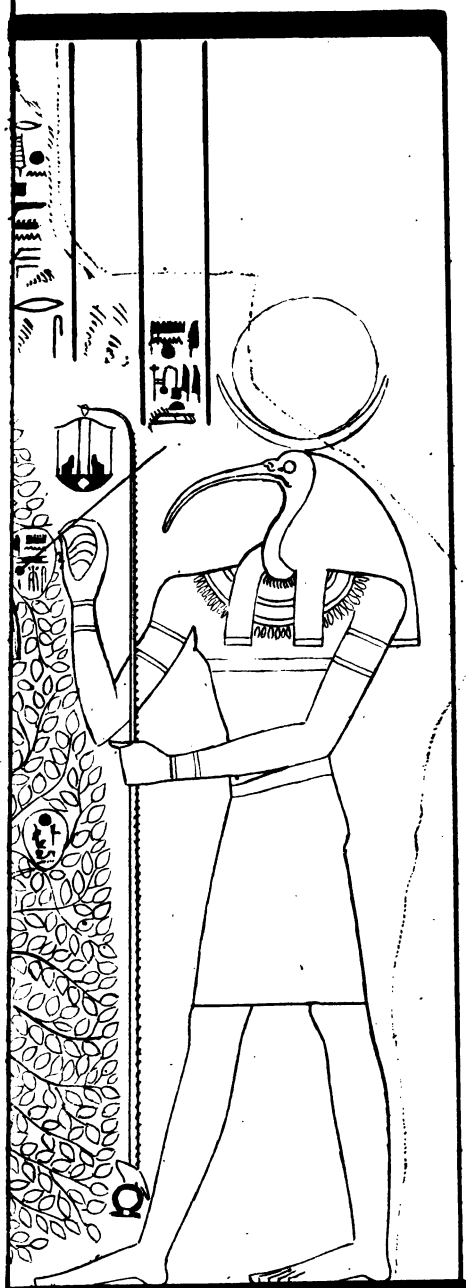


Fig. 1.

Fig. 2.

Fig. 3.

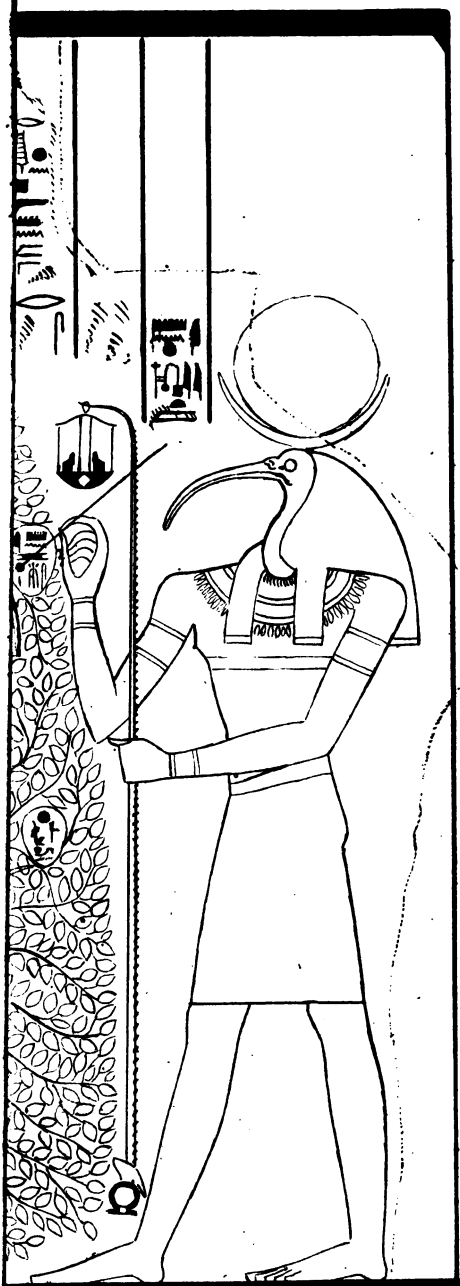




FRUIT of the PERSEA .

MEMNONIUM THEBES .



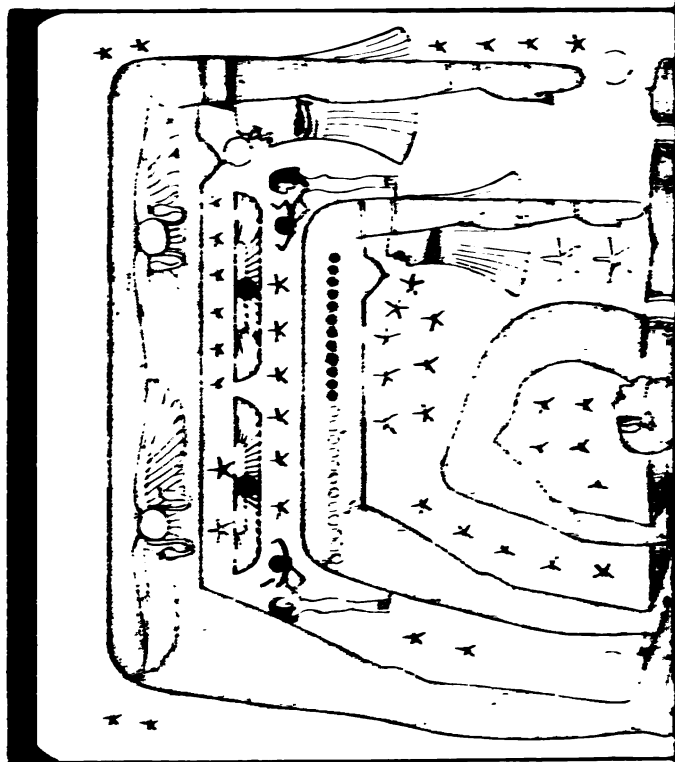


FRUIT of the PERSEA .

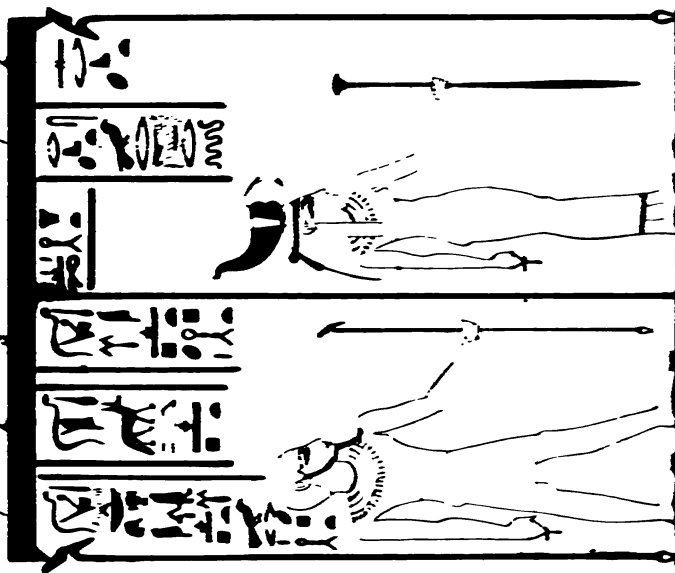
MEMNONIUM THEBES .



THE HEAVENS.



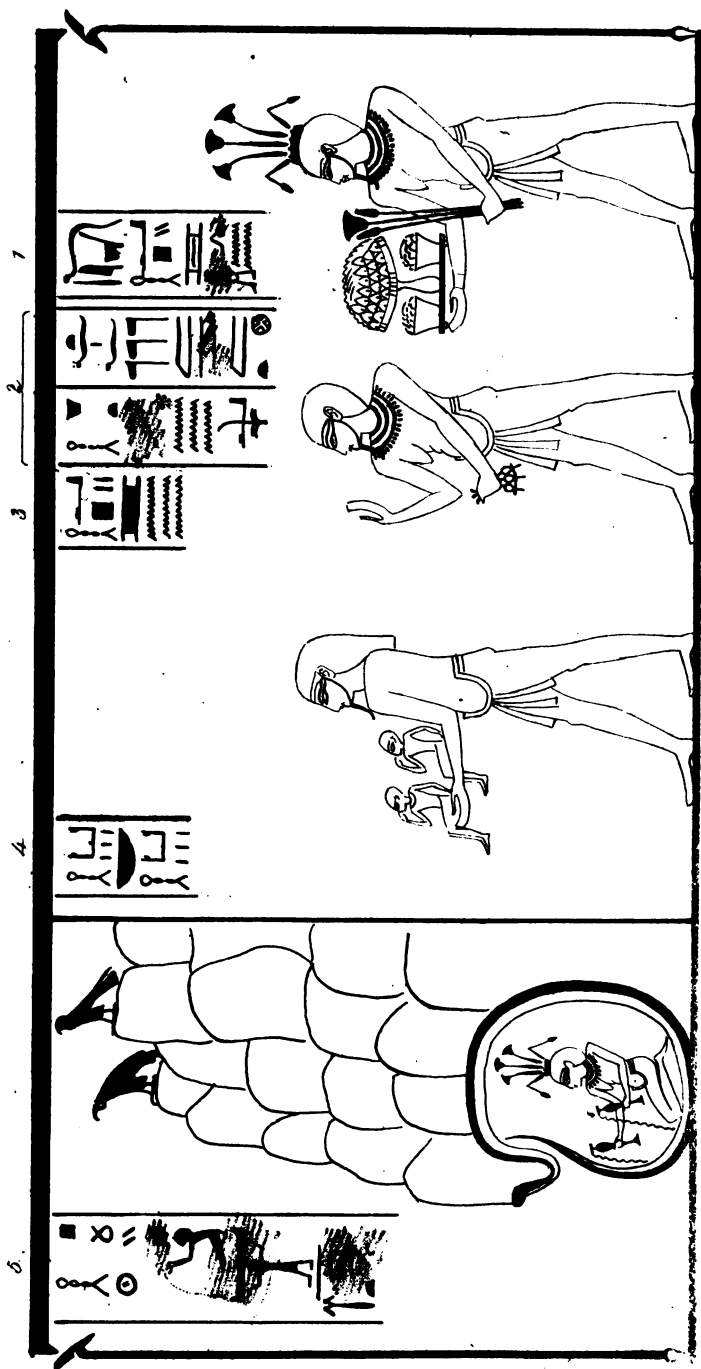
ASCLAPIUS.

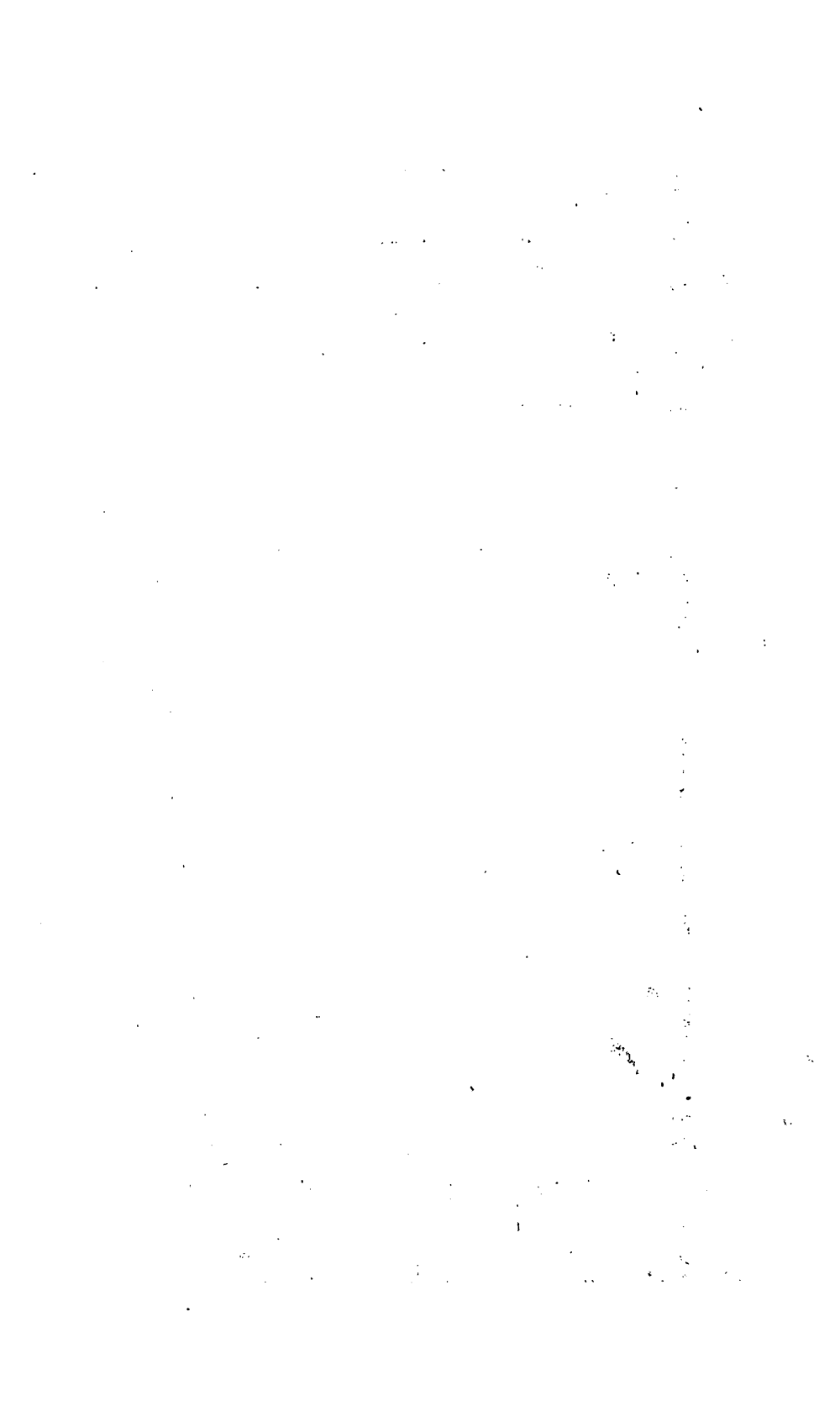


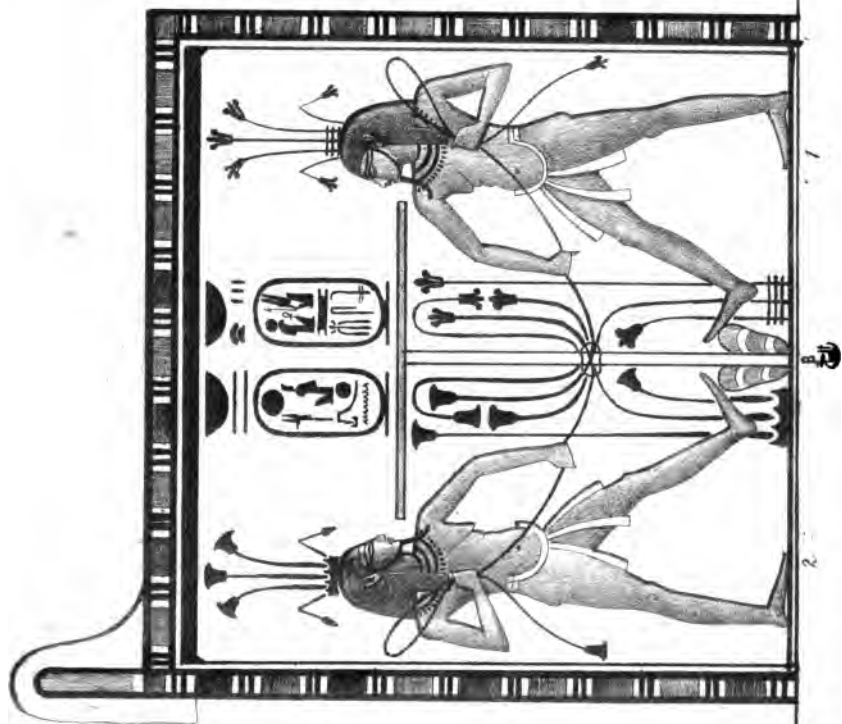
611 K?



THE GOD NĪLUS.



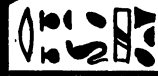




THE GOD NILUTUS BINDING UP THE THRONE OF THE KING WITH
WATER PLANTS, EMBLEMATIC OF HIS DOMINION OVER UPPER & LOWER EGYPT.

RANNO?

2



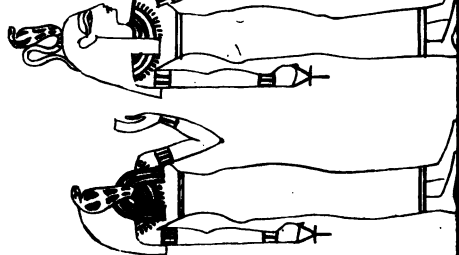
KAHI?



TENTYRIS.

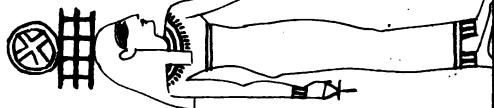


THEBES.

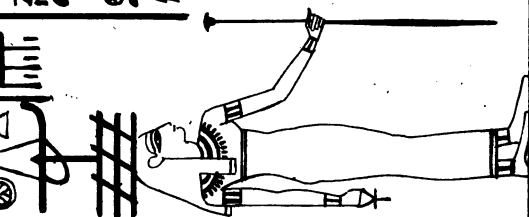


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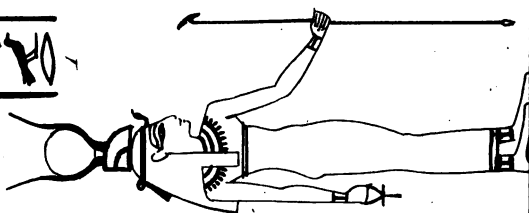
PART_4.



PART_3

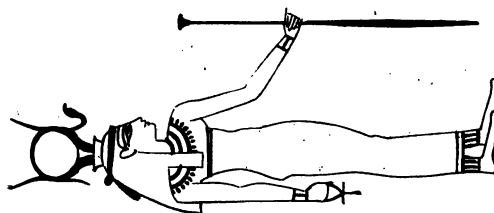


PART_2.



11

PART_1.



2



PANTHEON.

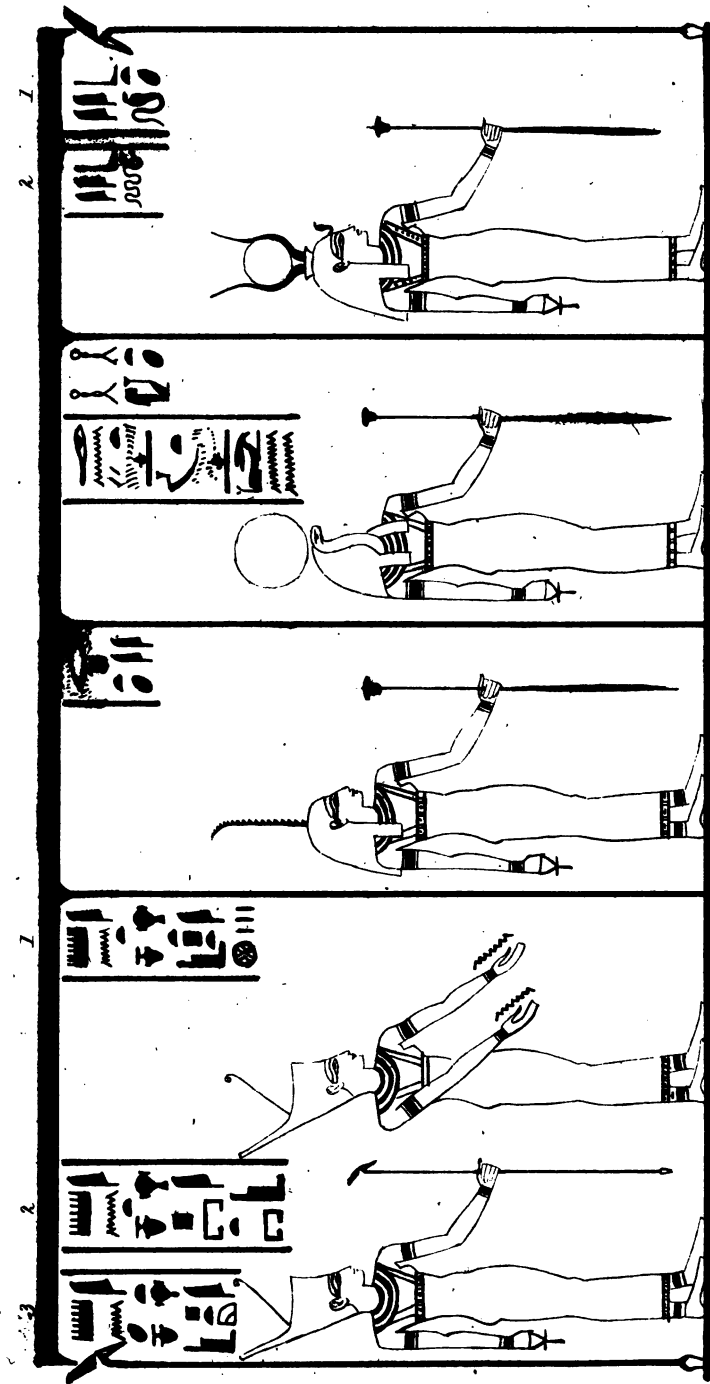
AMUNTAORTAMUN.

THE YEAR?

HOH?

BAI?

PLATE 59.



PART 4.

PART 3.

PART 2.

PART 1.



PANTHEON.

THE SPIRITS?

NAUTNAY, THE HOUR

EHE

PLATE 60.
NEB?

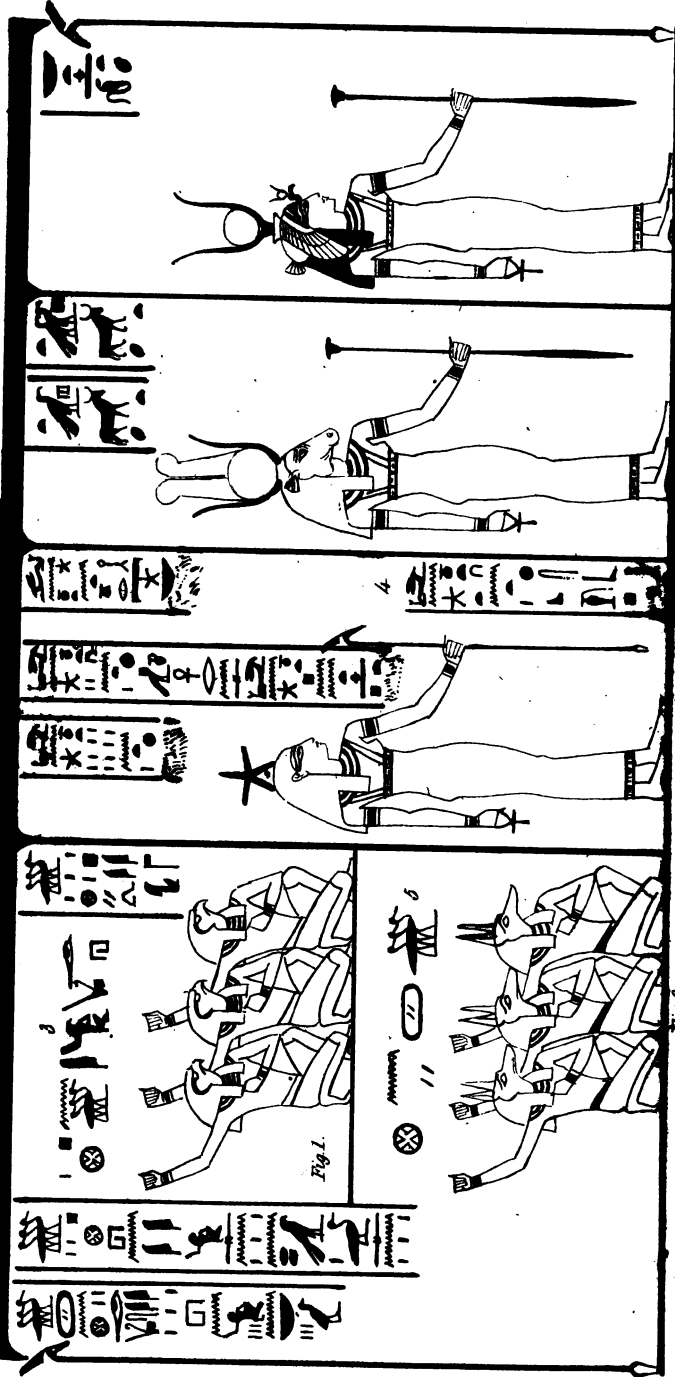
1 2

4

3

2

1



PART. 4..

PART. 3.

PART. 2.

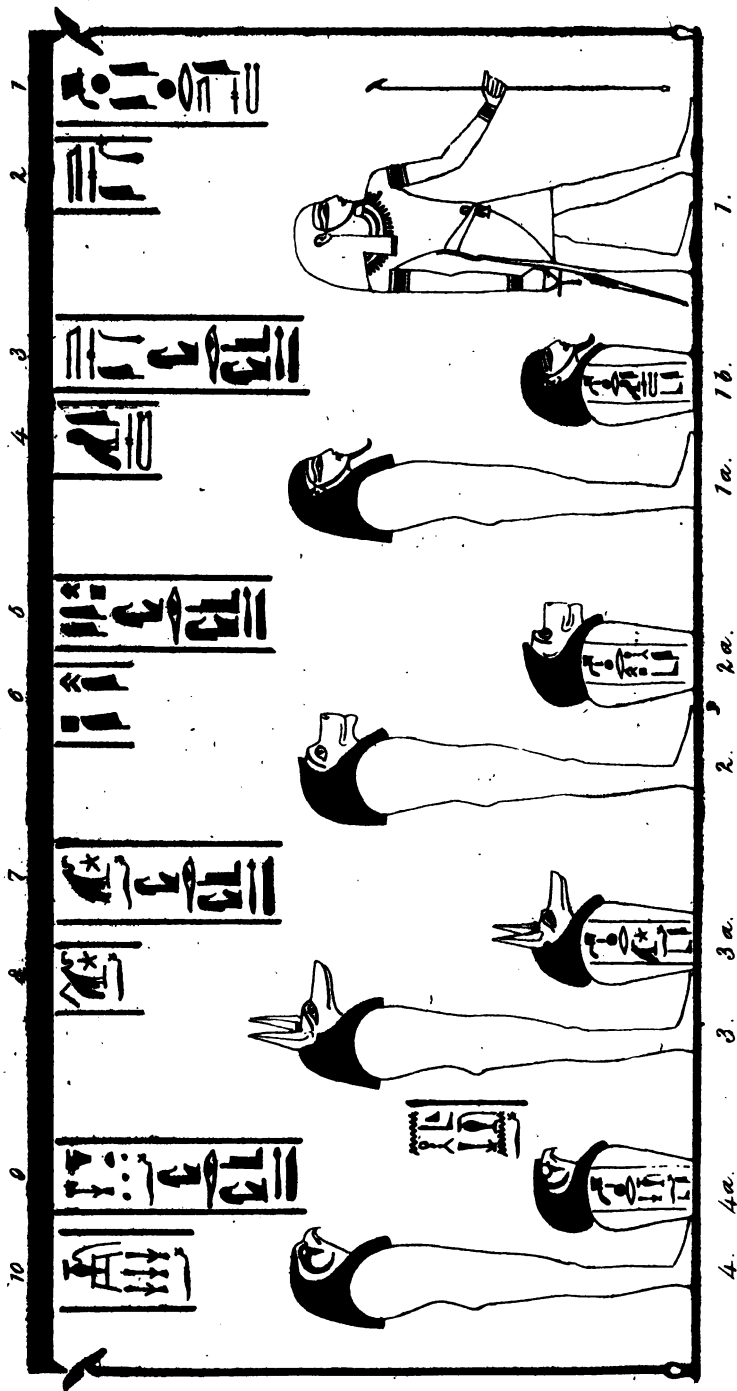
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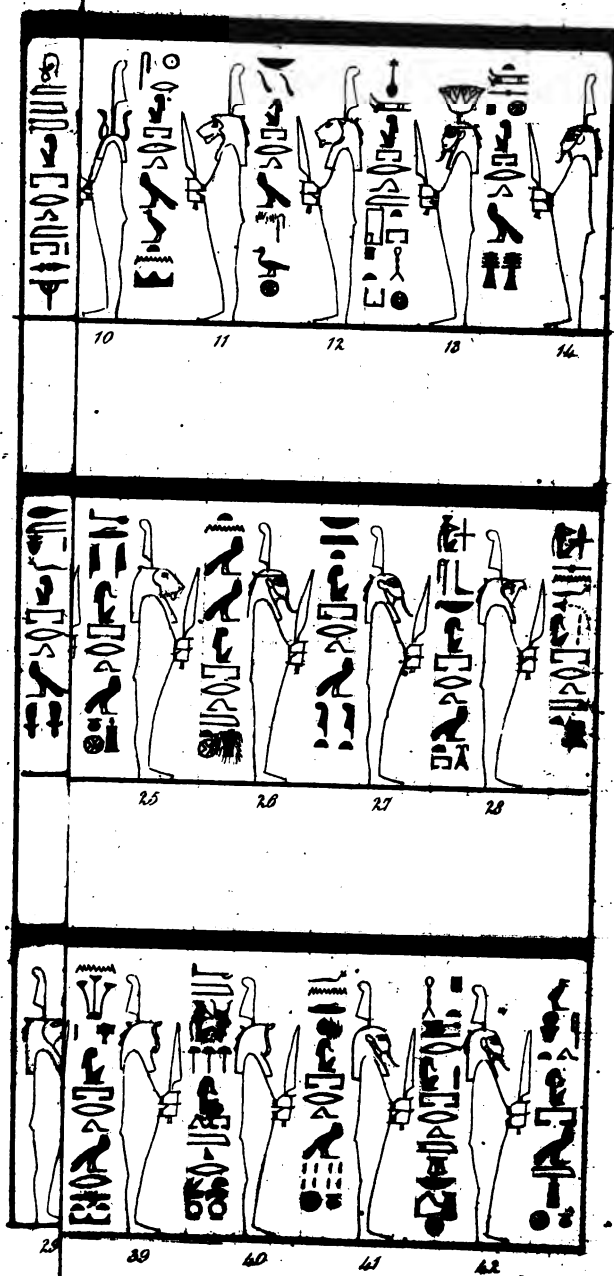
Fig. 2.



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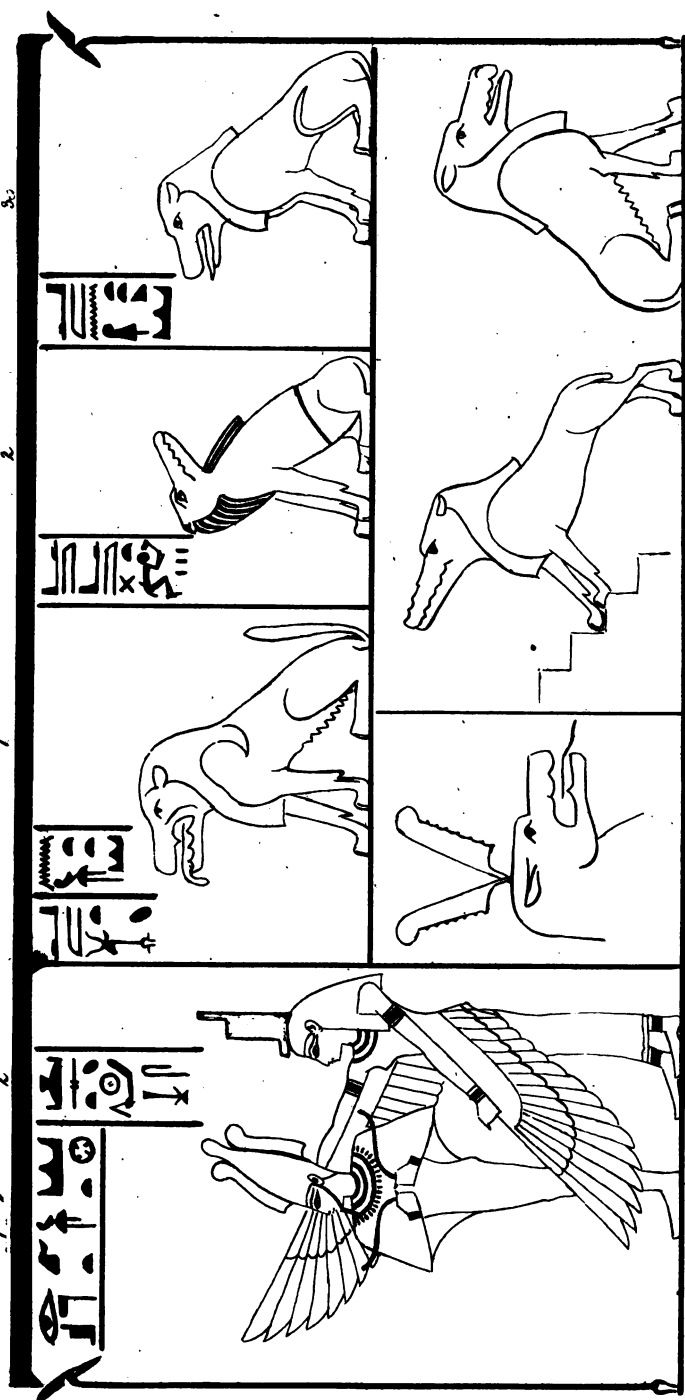






ISIS, THE DEFENDER OF HER BROTHER OSIRIS.

CERBERUS.



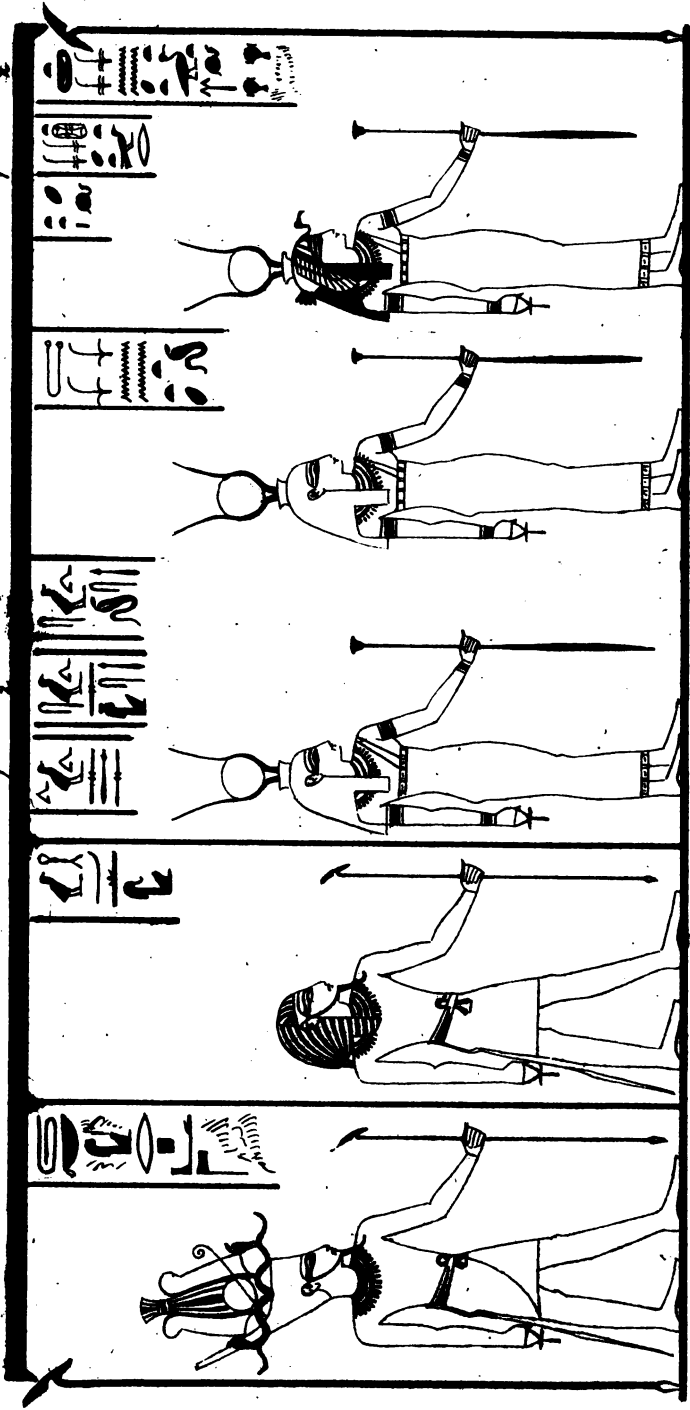
PART. 1.

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HOH ?

Probably three characters of the GODDESS TOSES.

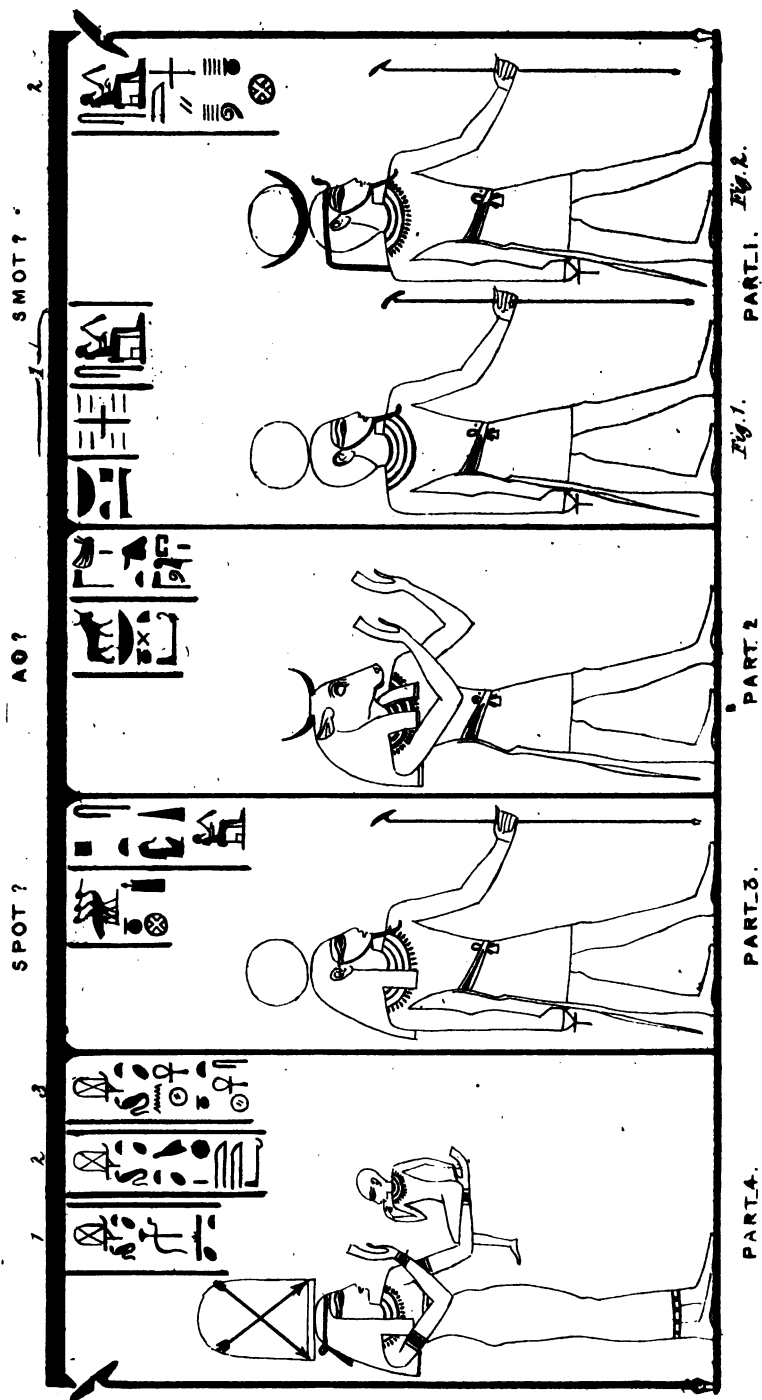


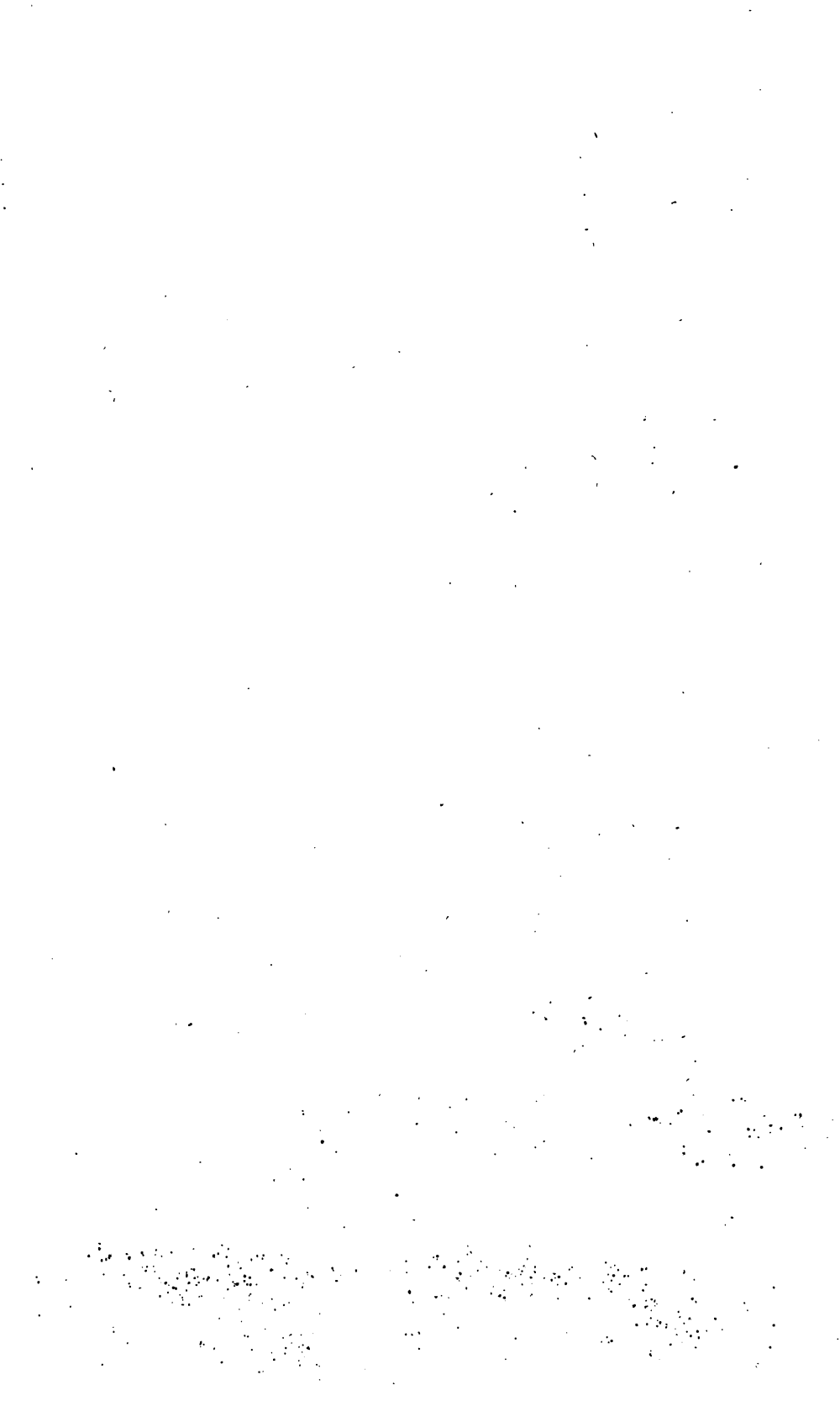
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NEHIMEOU?

A CHARACTER OF ISIS?

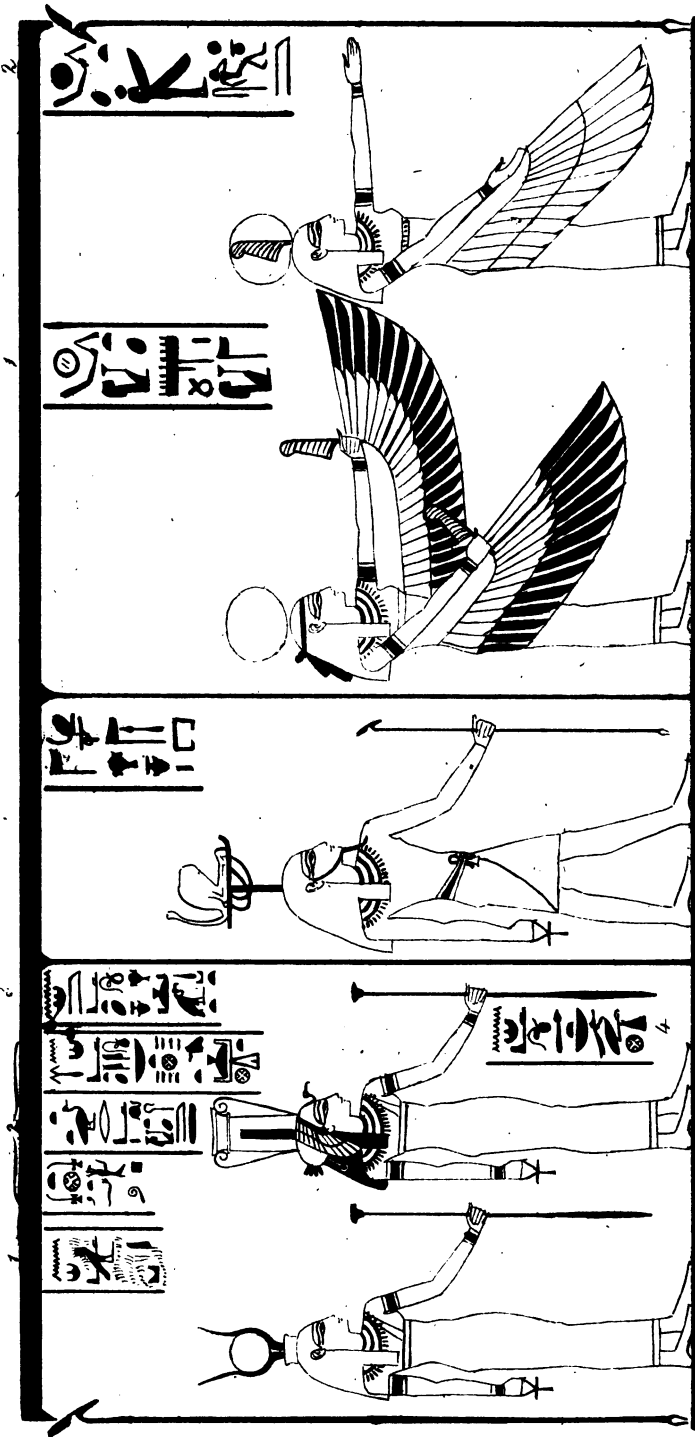


Fig. 1.

PART 3. Fig. 2.

PART 2.

Fig. 1.

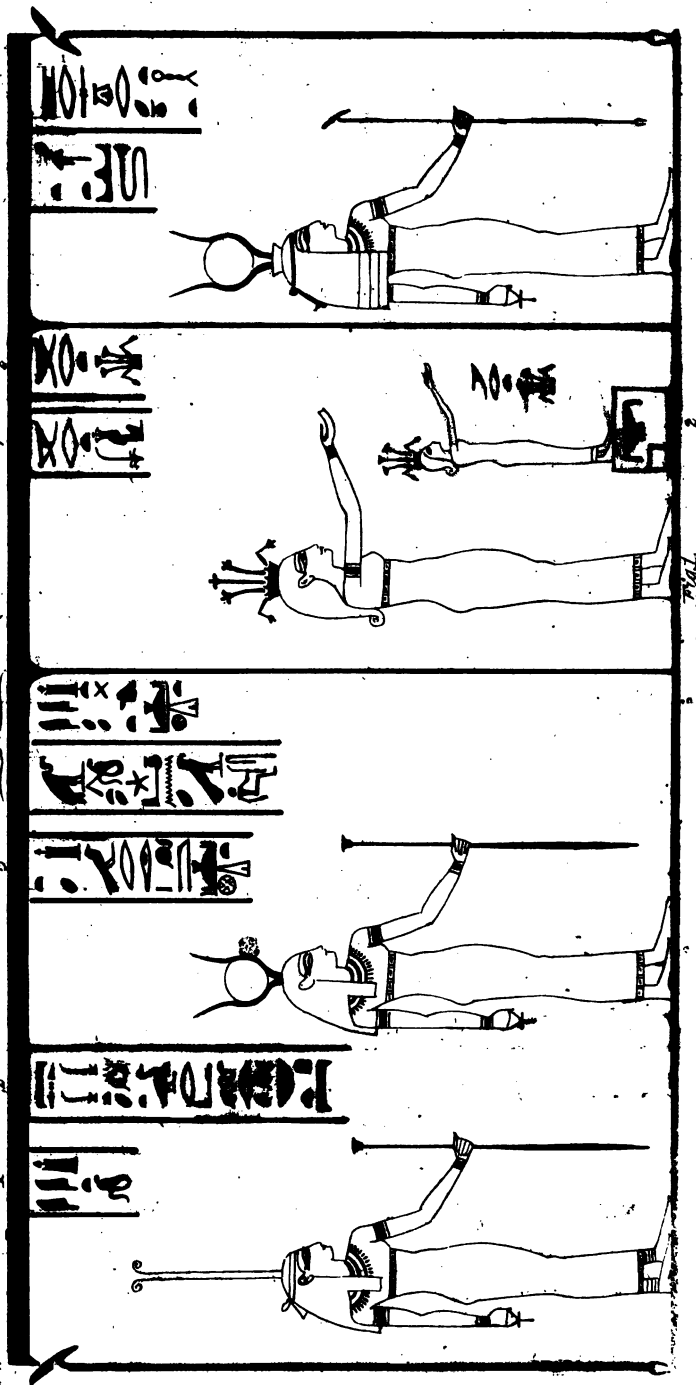
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Fig. 2.

PHUT ?

MERTÉ? MILT?

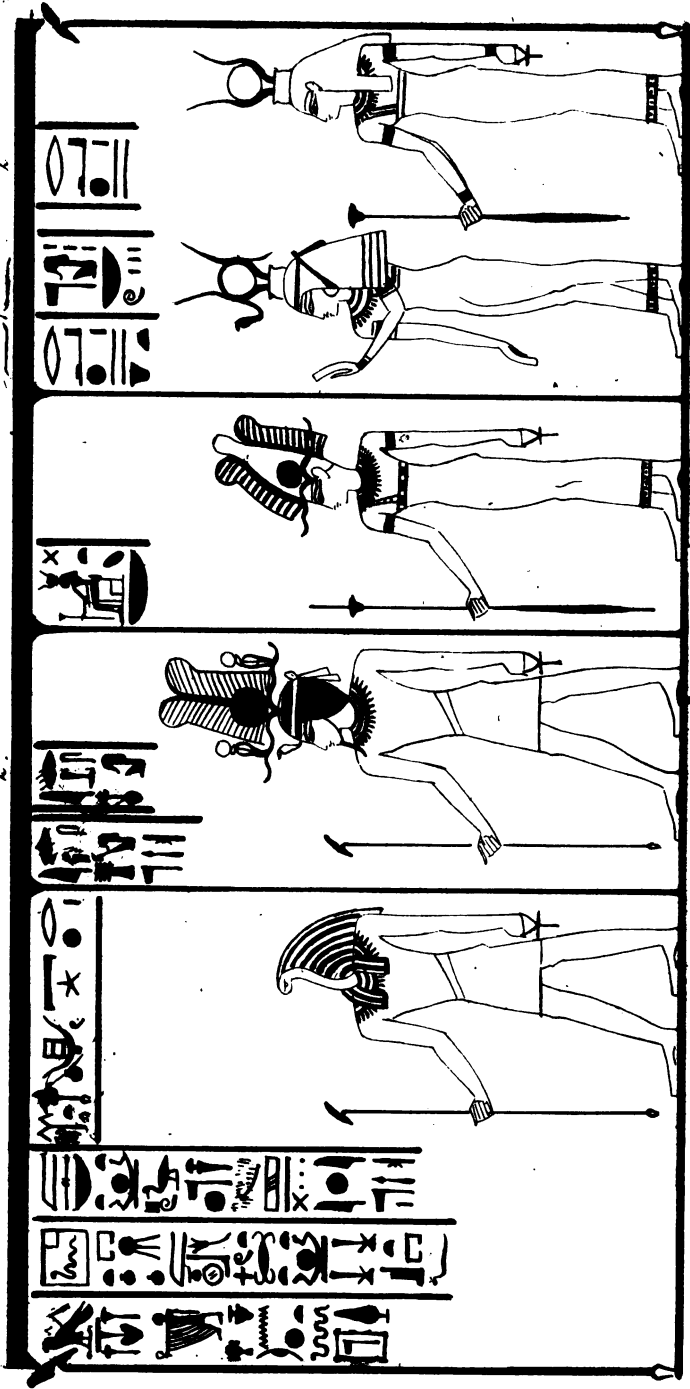
MELSOKAR?



RATO ?

2

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Fig. 1.

PART 1.

PART 2.

PART 3.

PART 4.



RANPO, THE GOD OF WAR.

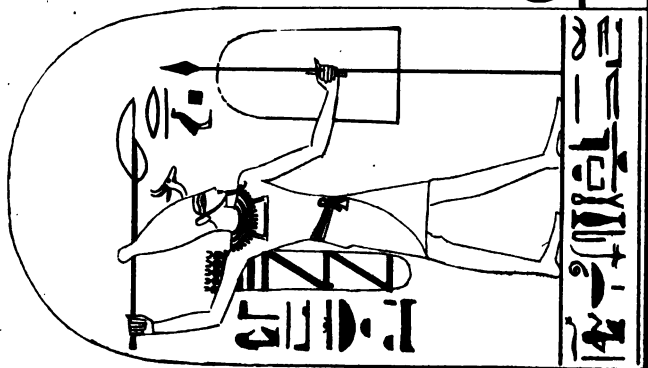


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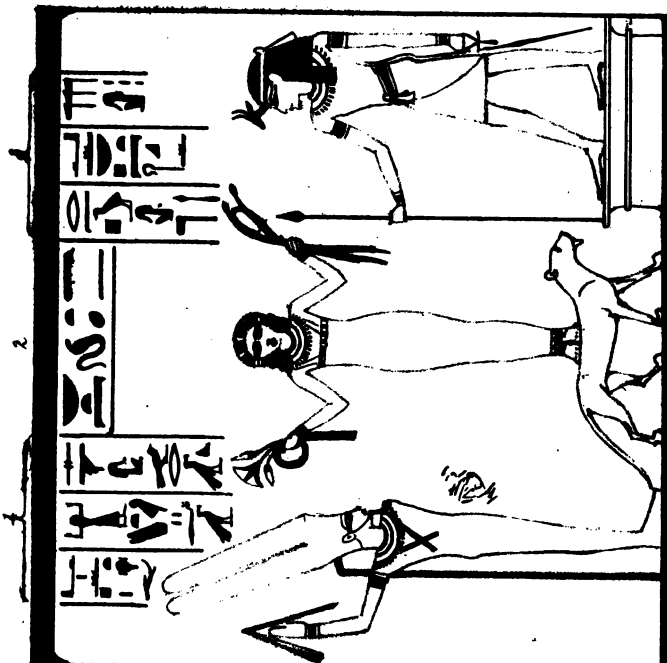
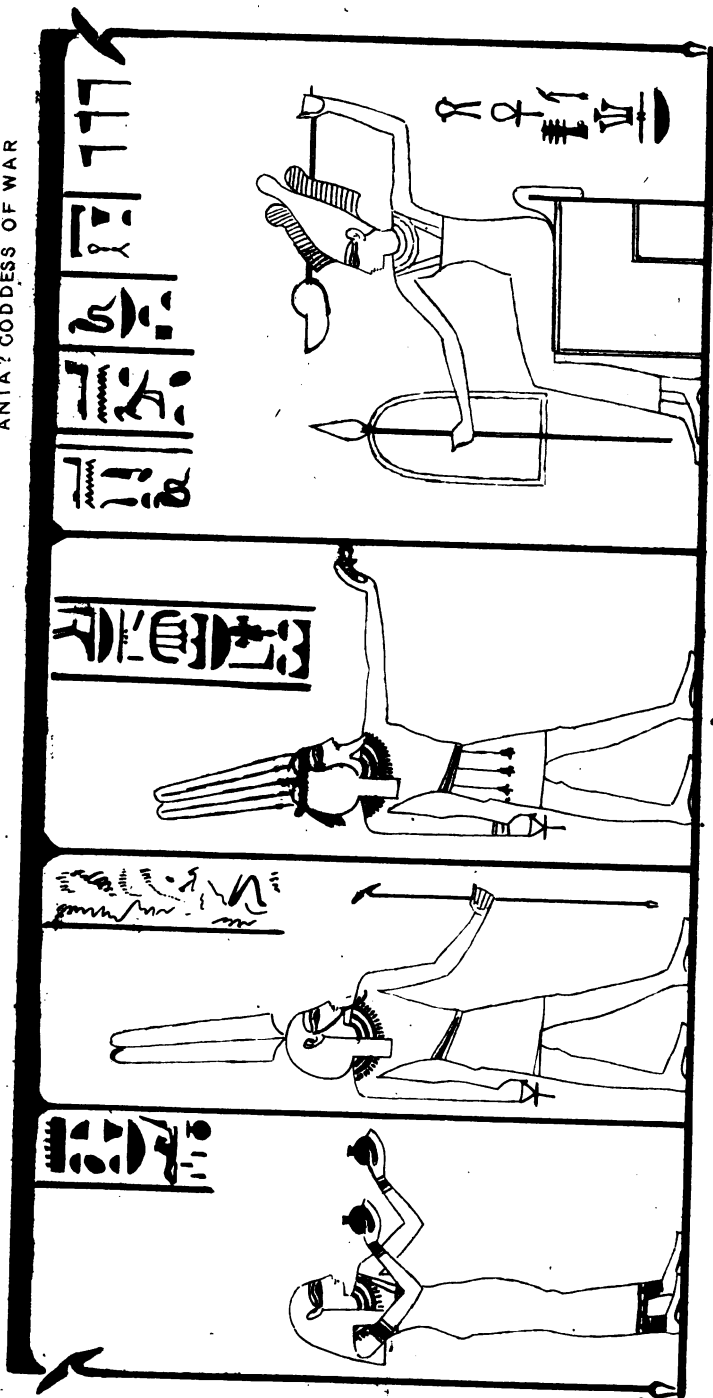


Fig. 2.

Fig. 3.

MAKT?

ANTA? GODDESS OF WAR



PART 4.

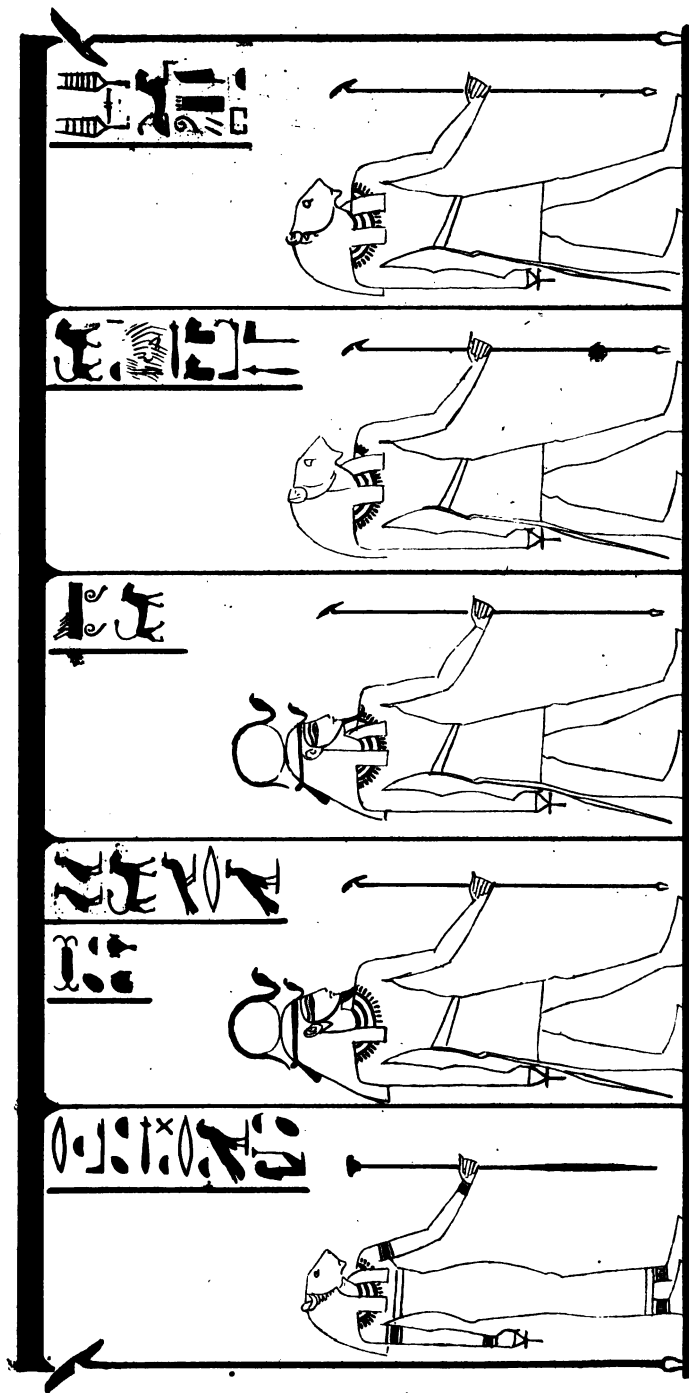
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TOTOUON ?

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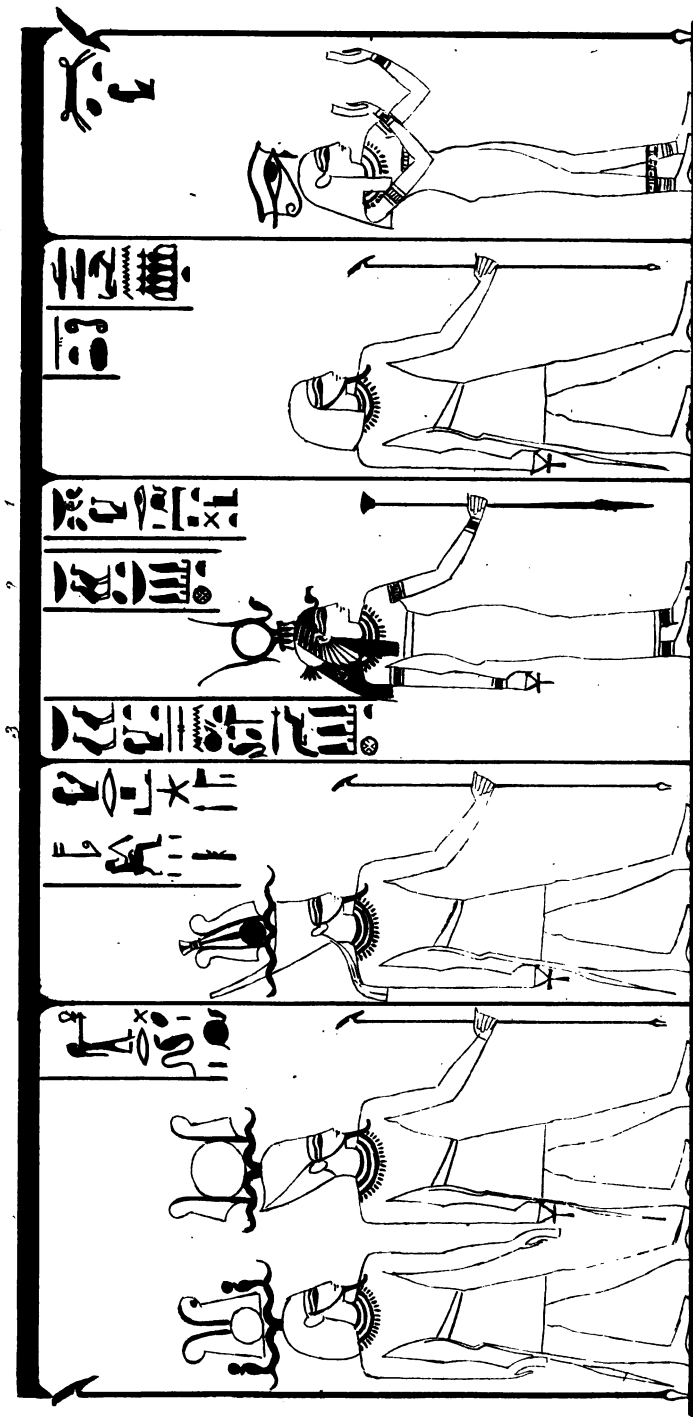


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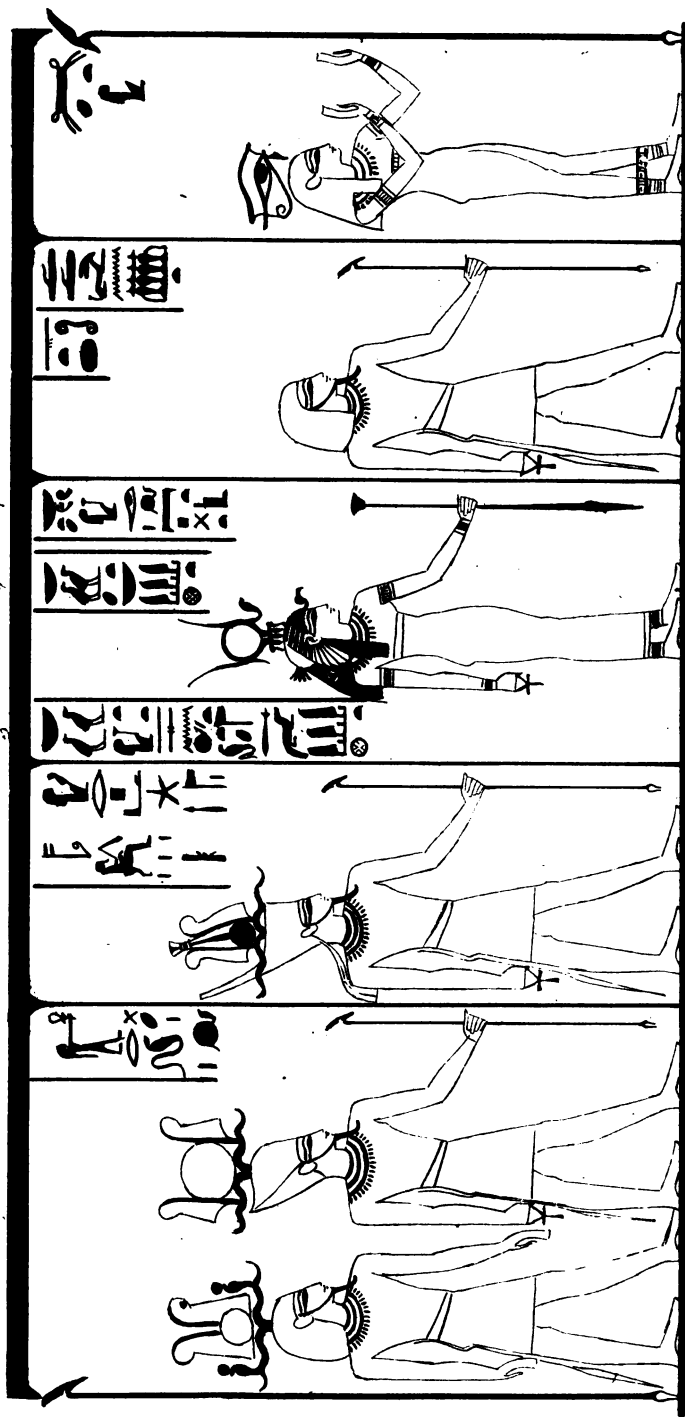


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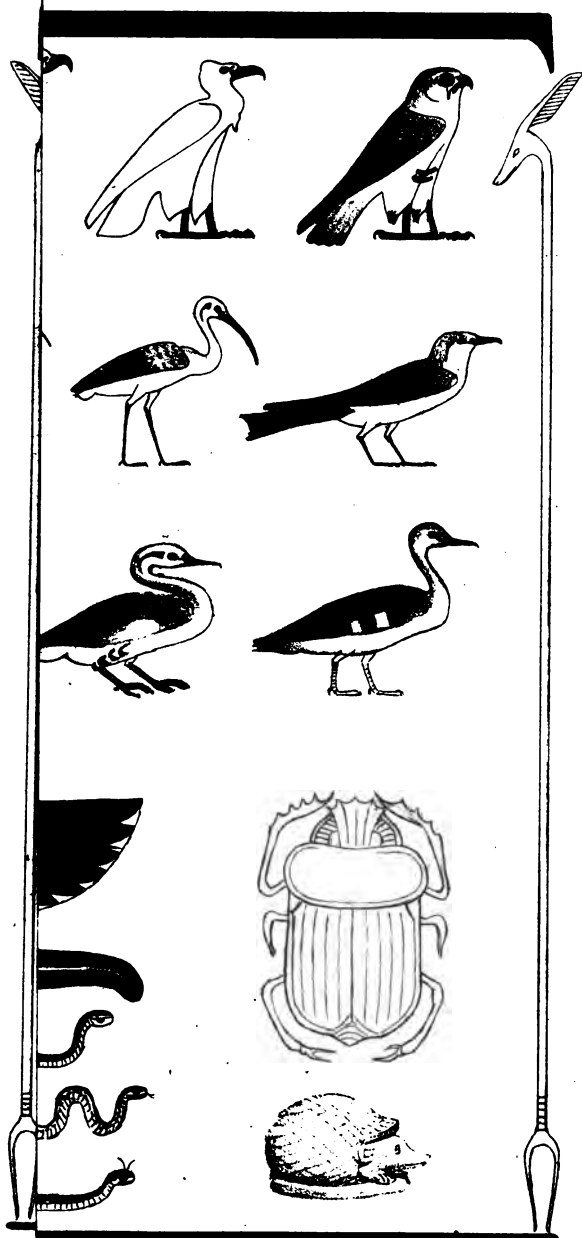
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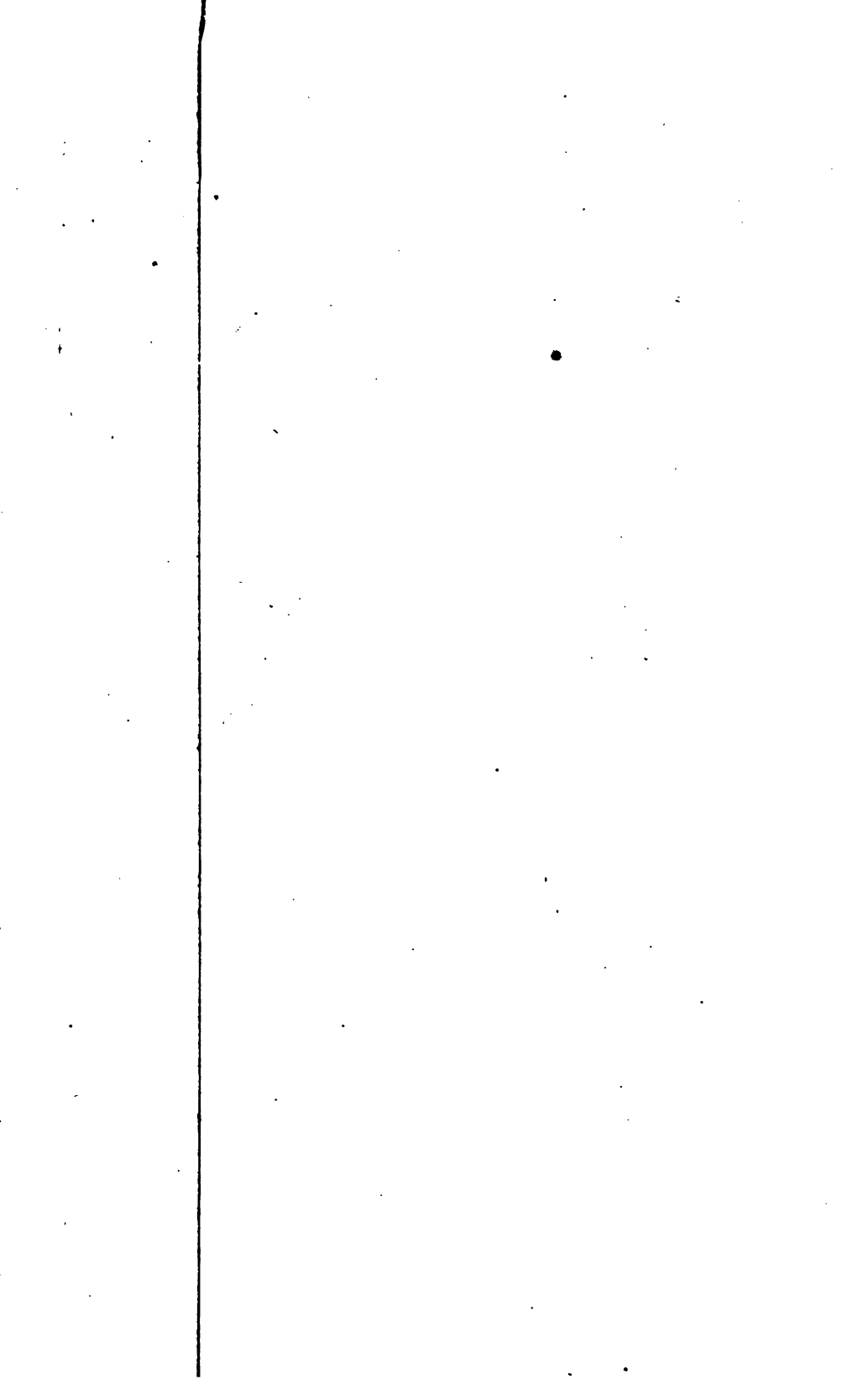
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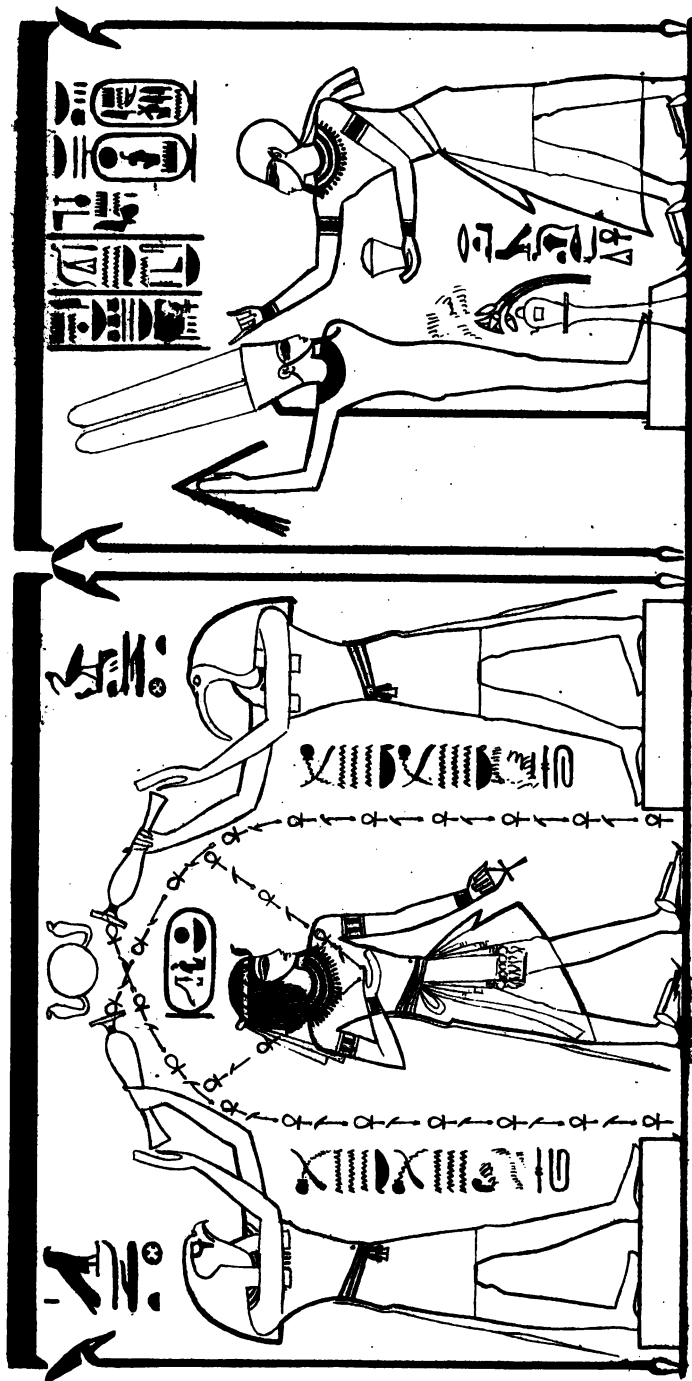


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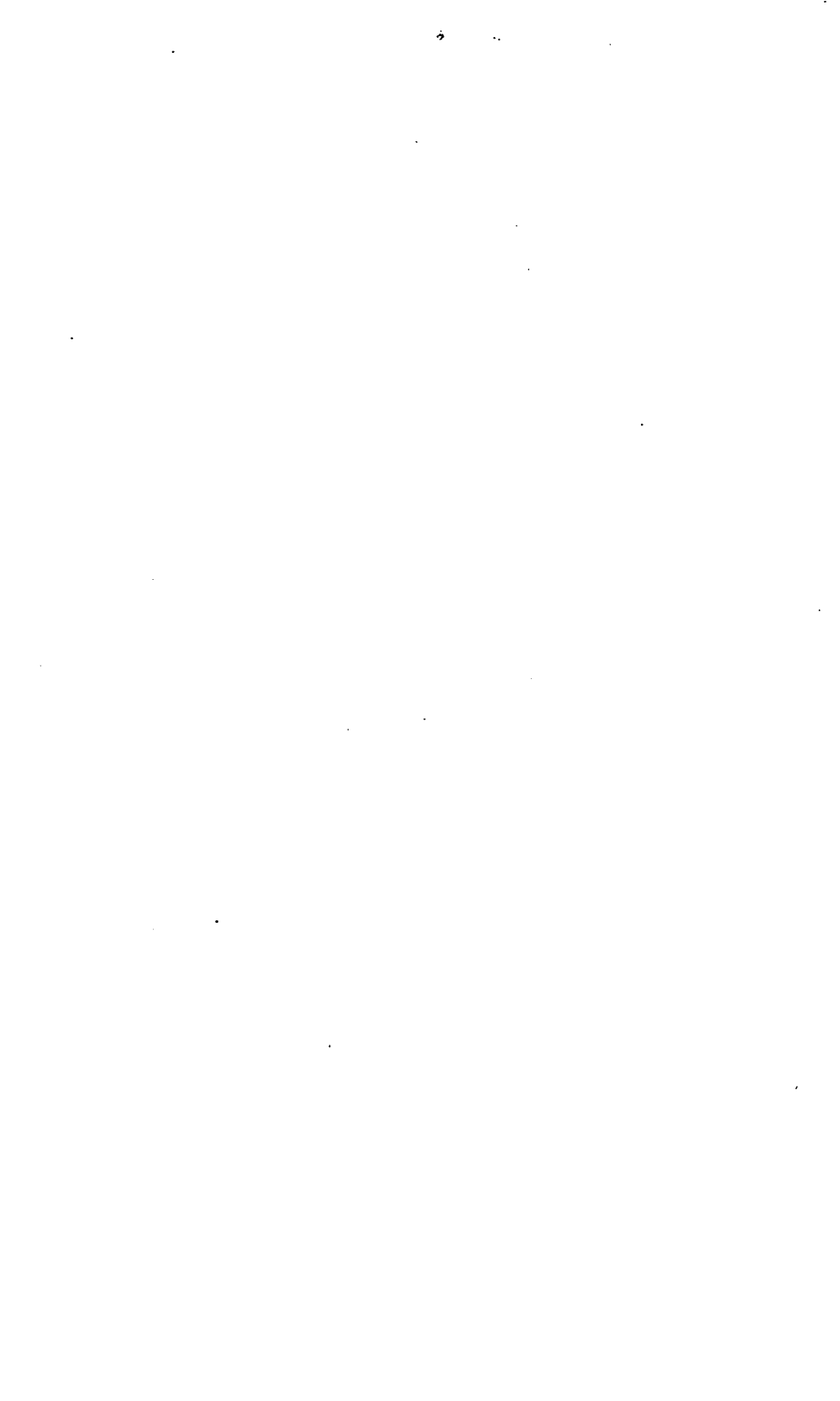
HOR HAT & THOTH,
POURING EMBLEMS OF LIFE & PURITY OVER KING AMUNOPH 3rd

A KING ANOINTING THE GOD KHEM.



PART-1.

PART-2.



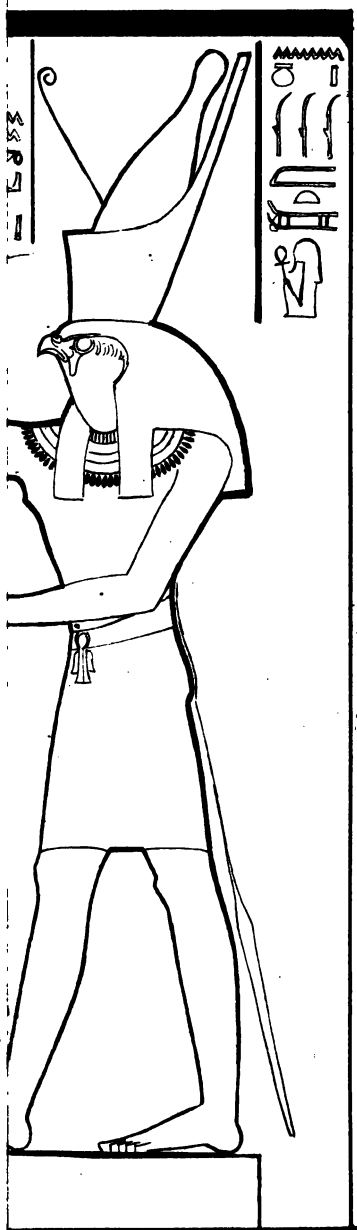
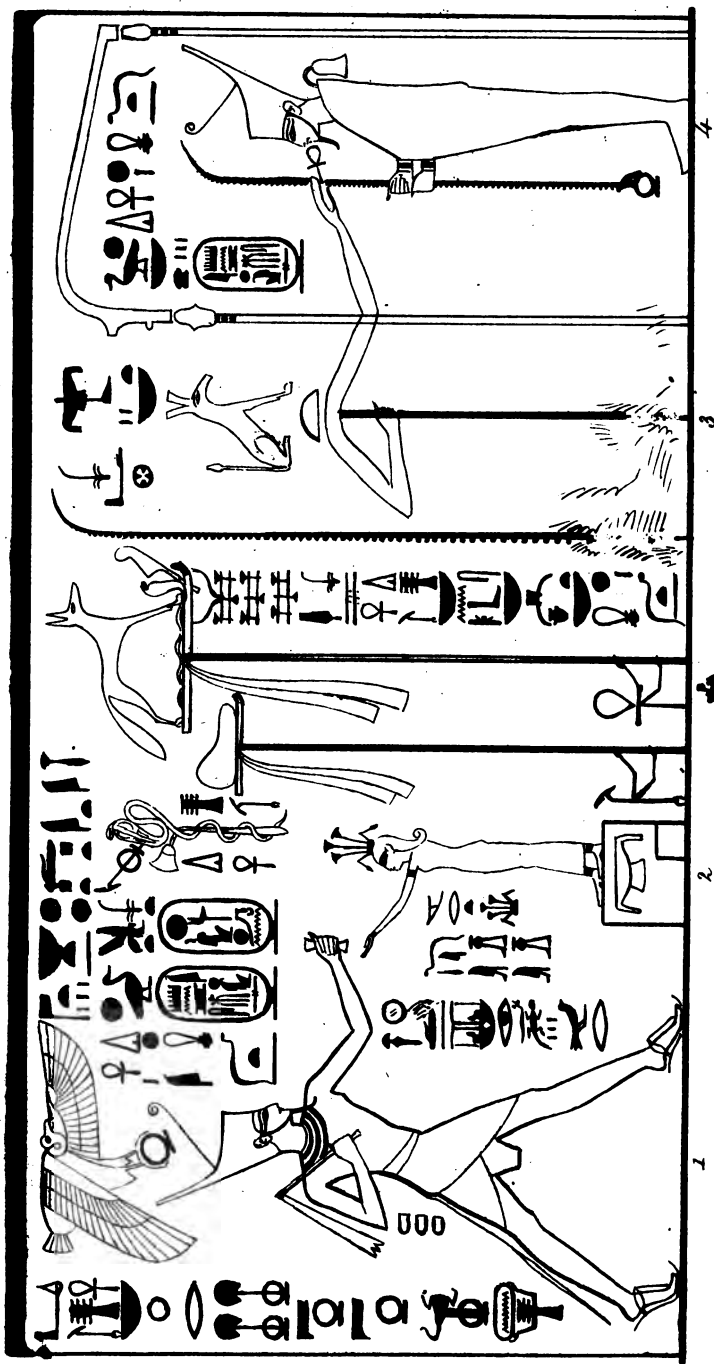


Fig. 3.

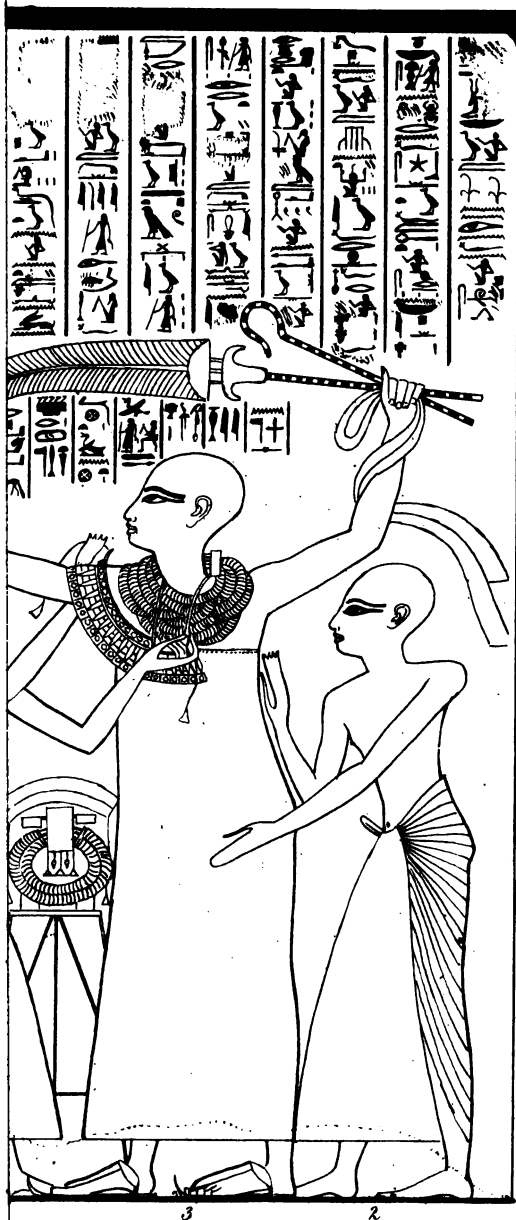
THE GREAT.



THE KING RUNNING INTO THE PRESENCE OF THE GOD.

MEMNONIUM.

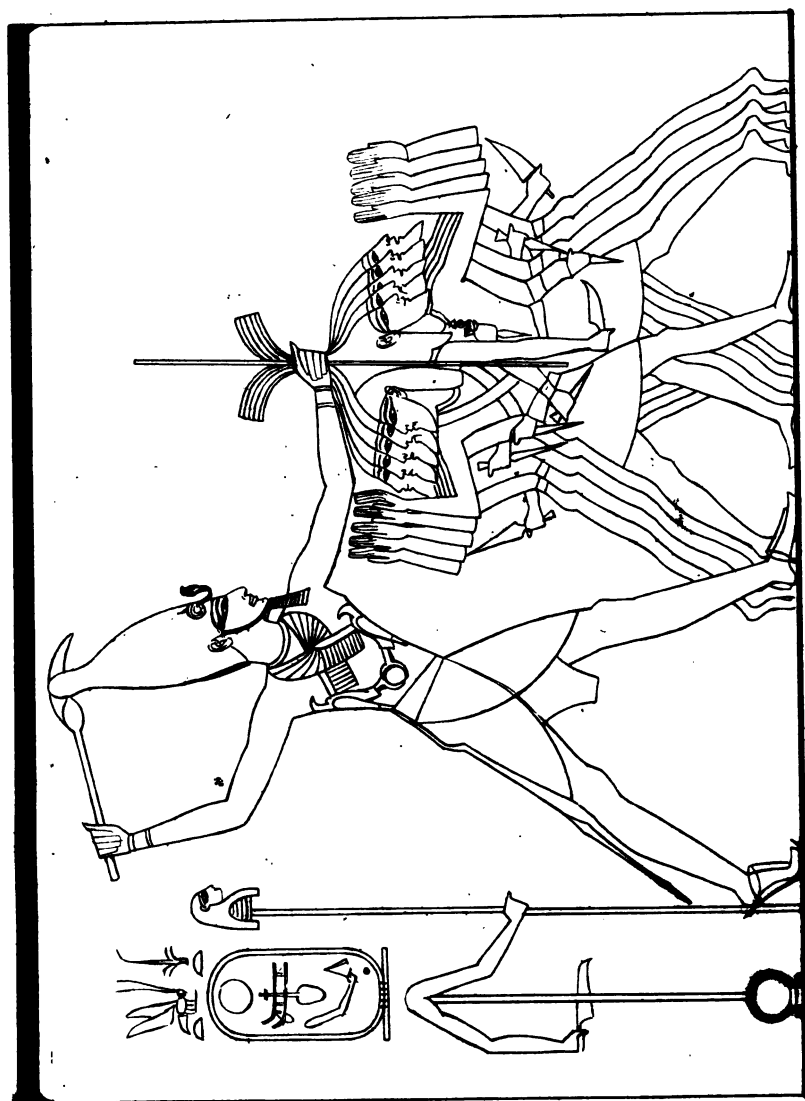


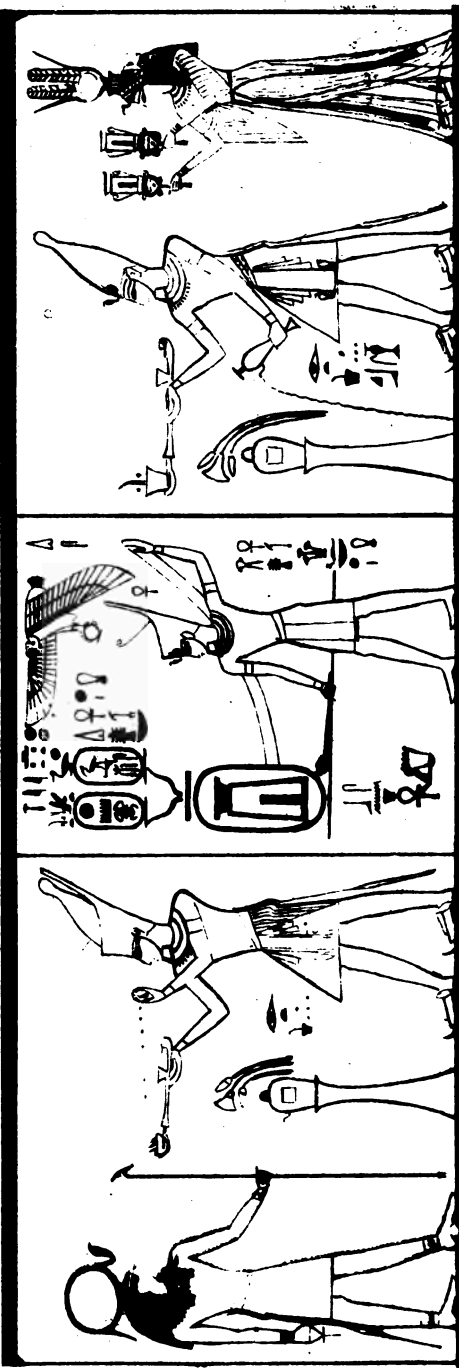


THEBES.

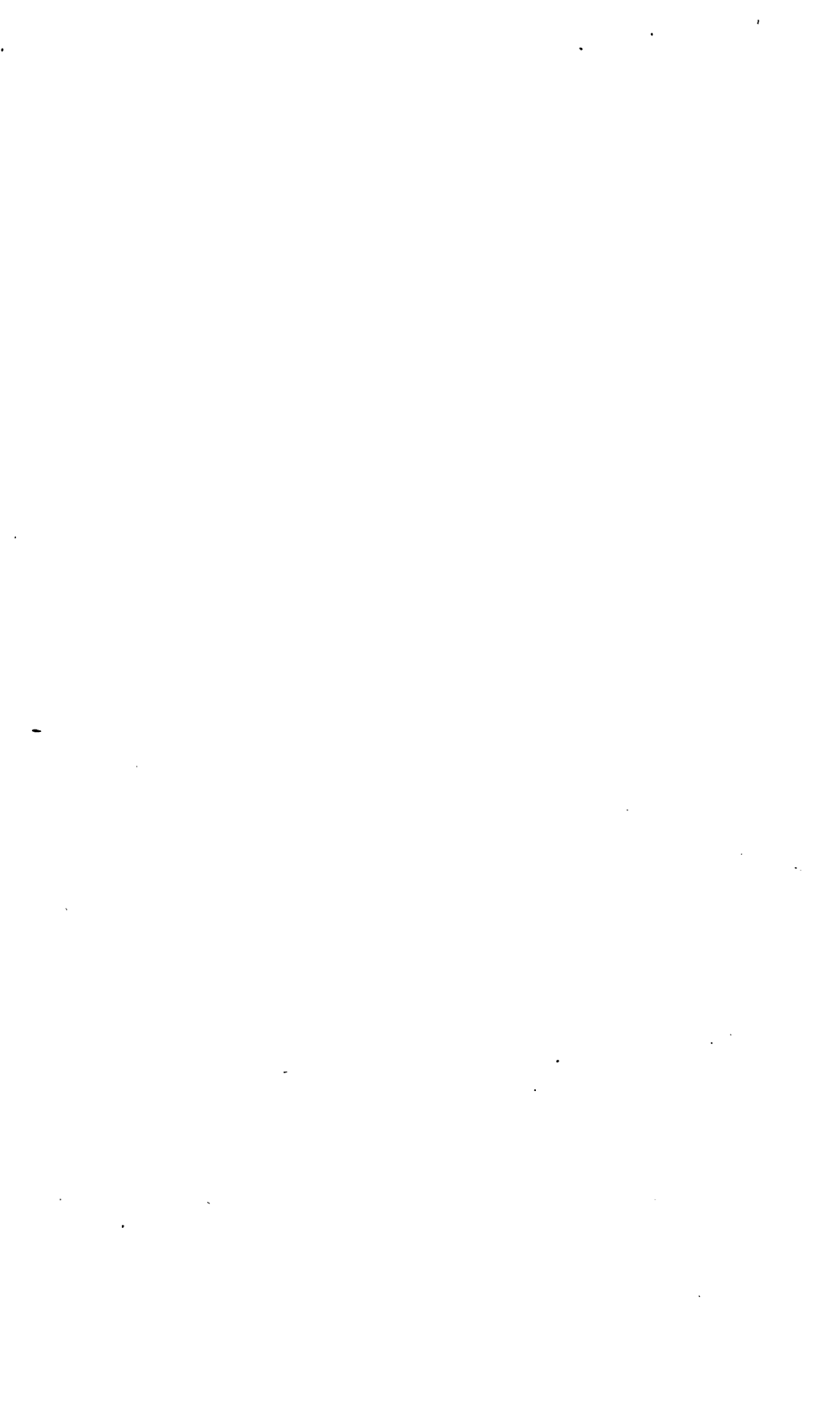
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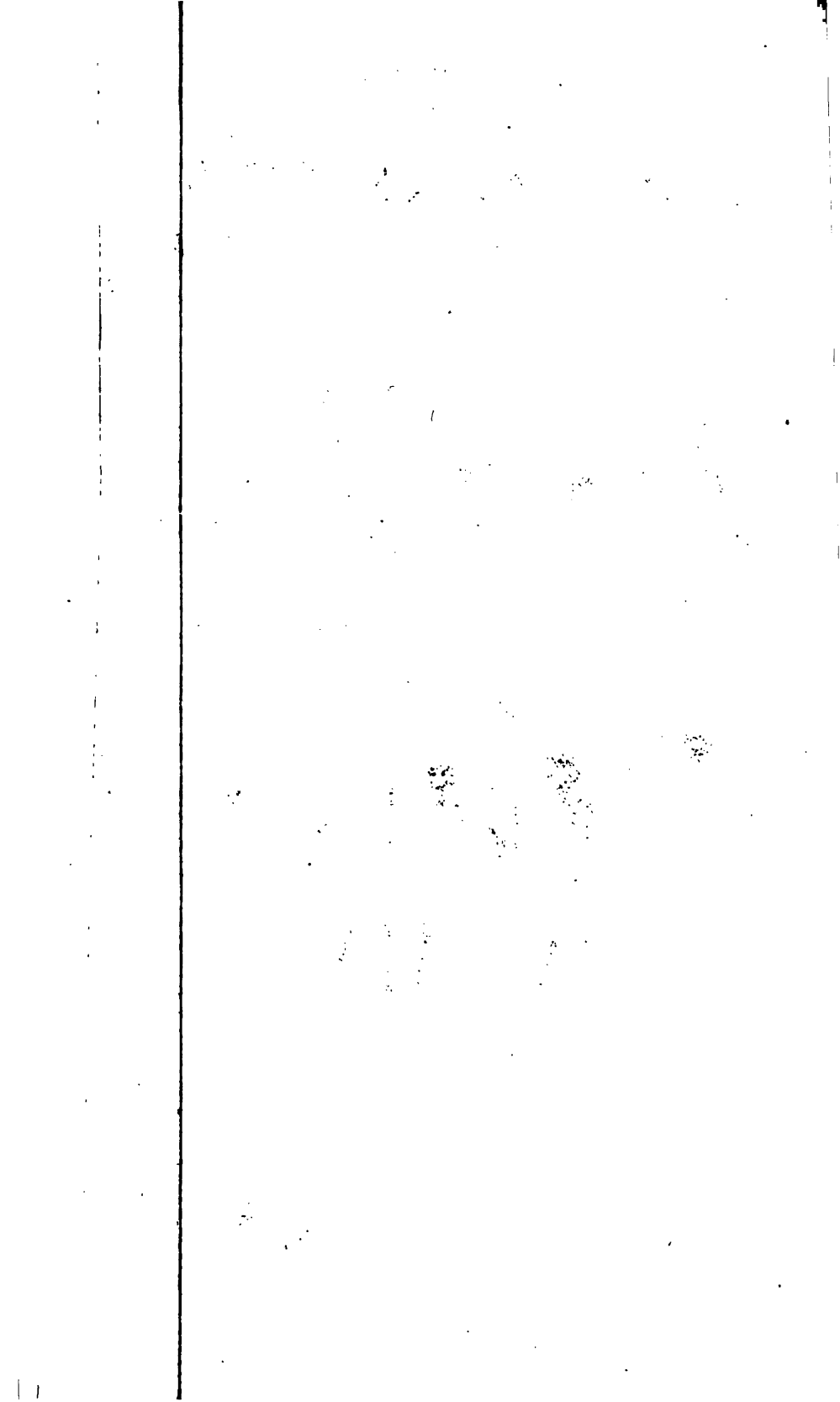
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VARIOUS OFFERINGS PRESENTED TO THE GODS.

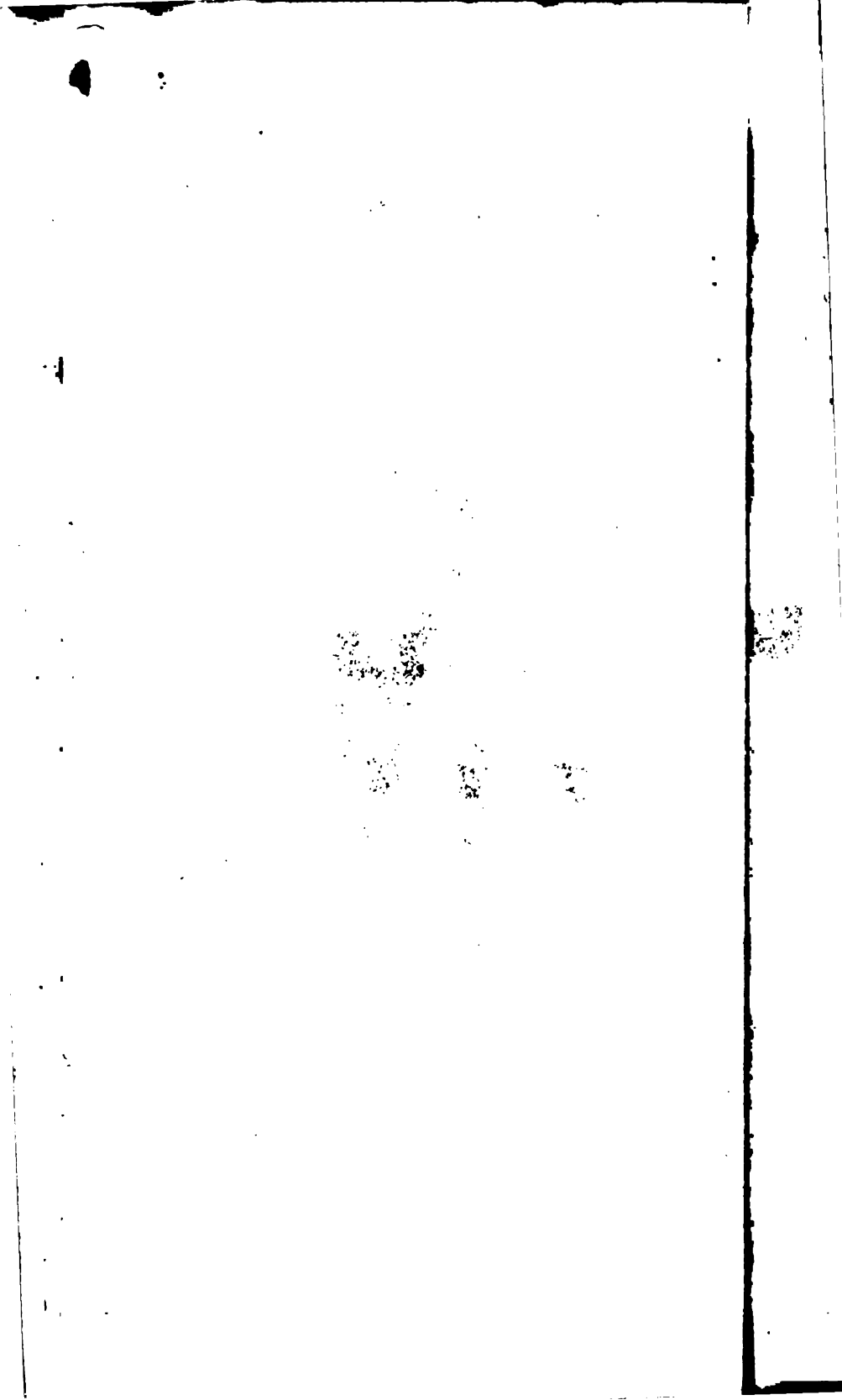








OF A ROYAL SCRIBE AT THEBES





OVER THE SACRED LAKE OF THE DEAD .

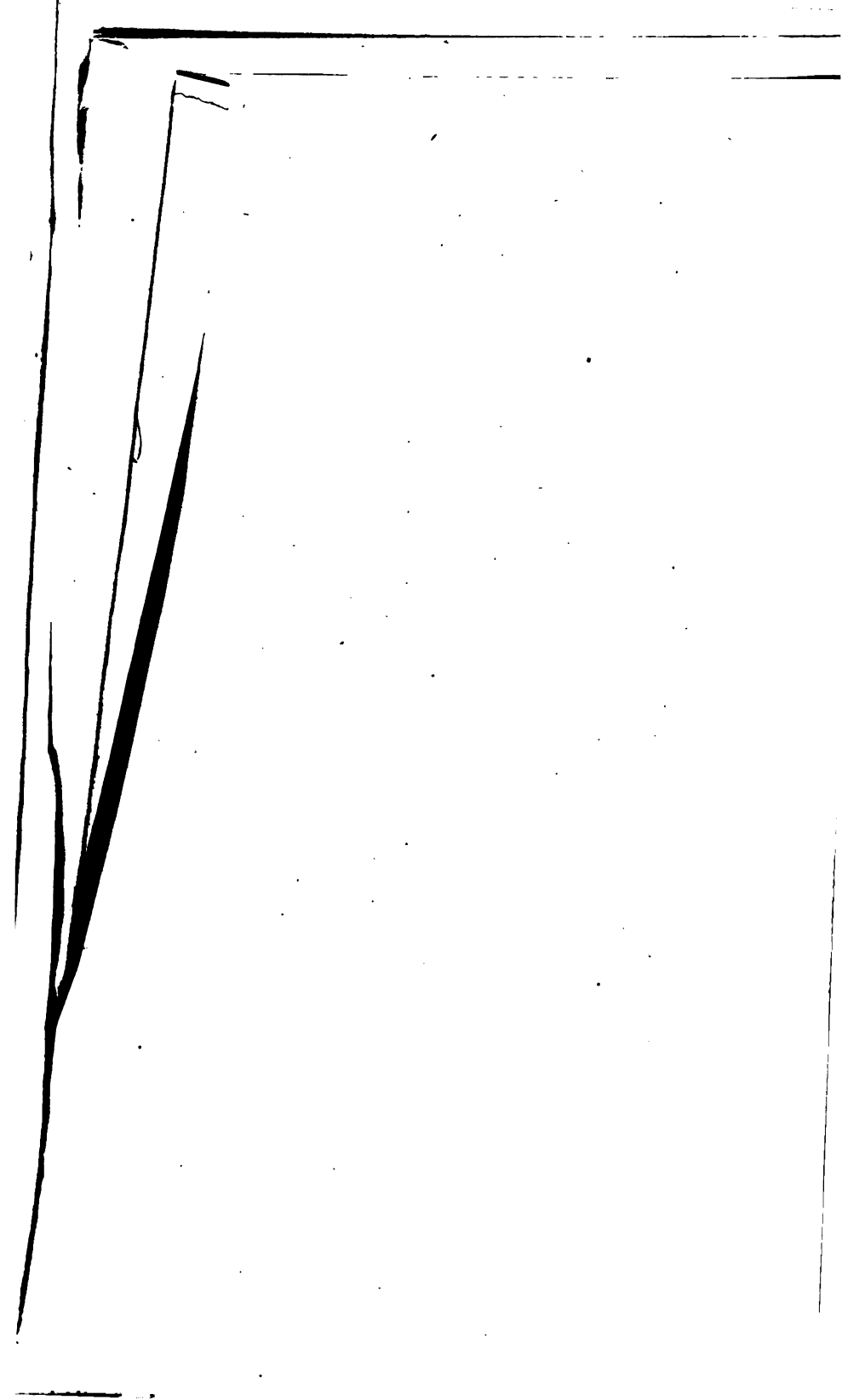


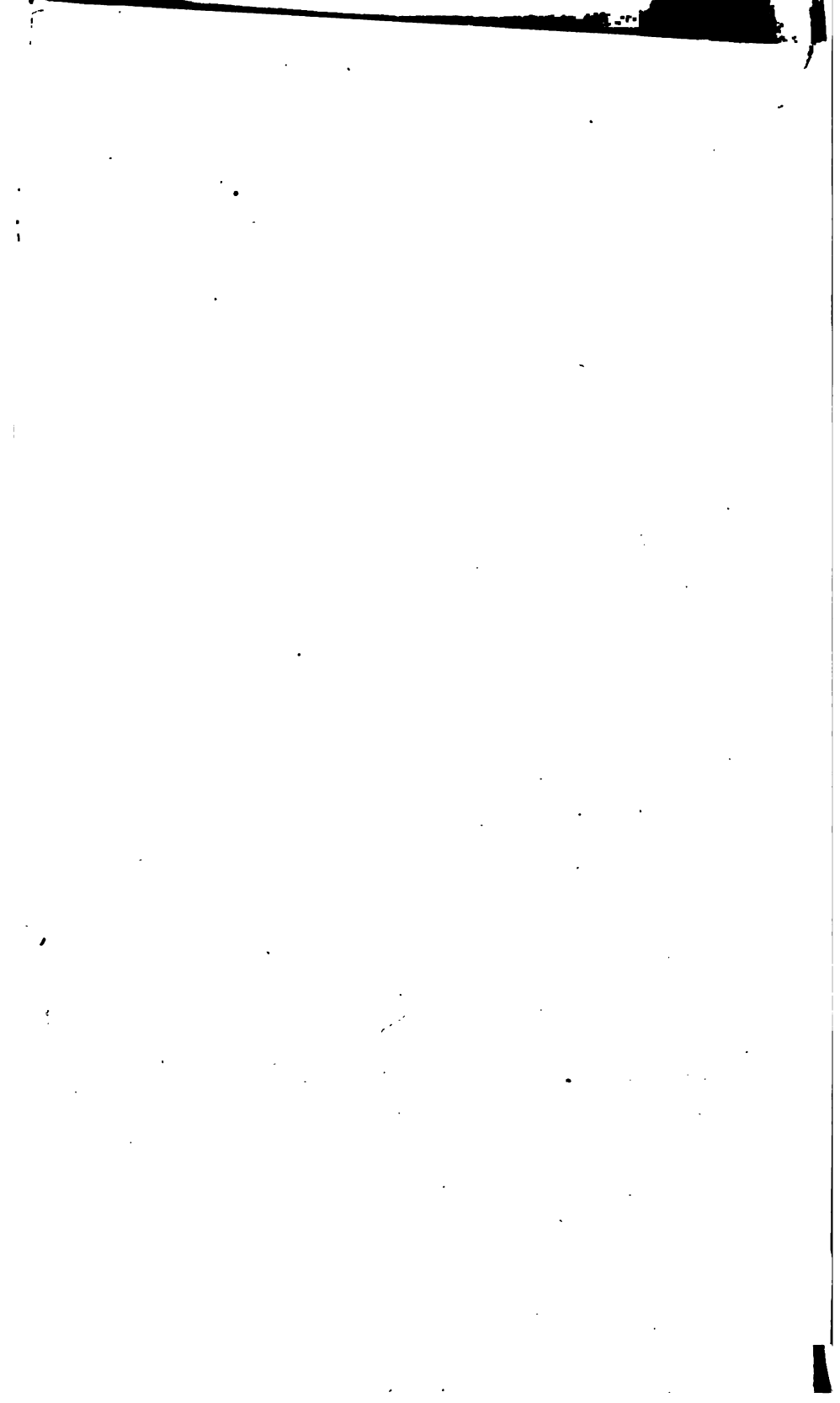
AND ITS ARRIVAL AT THE TOMB ON THE OTHER



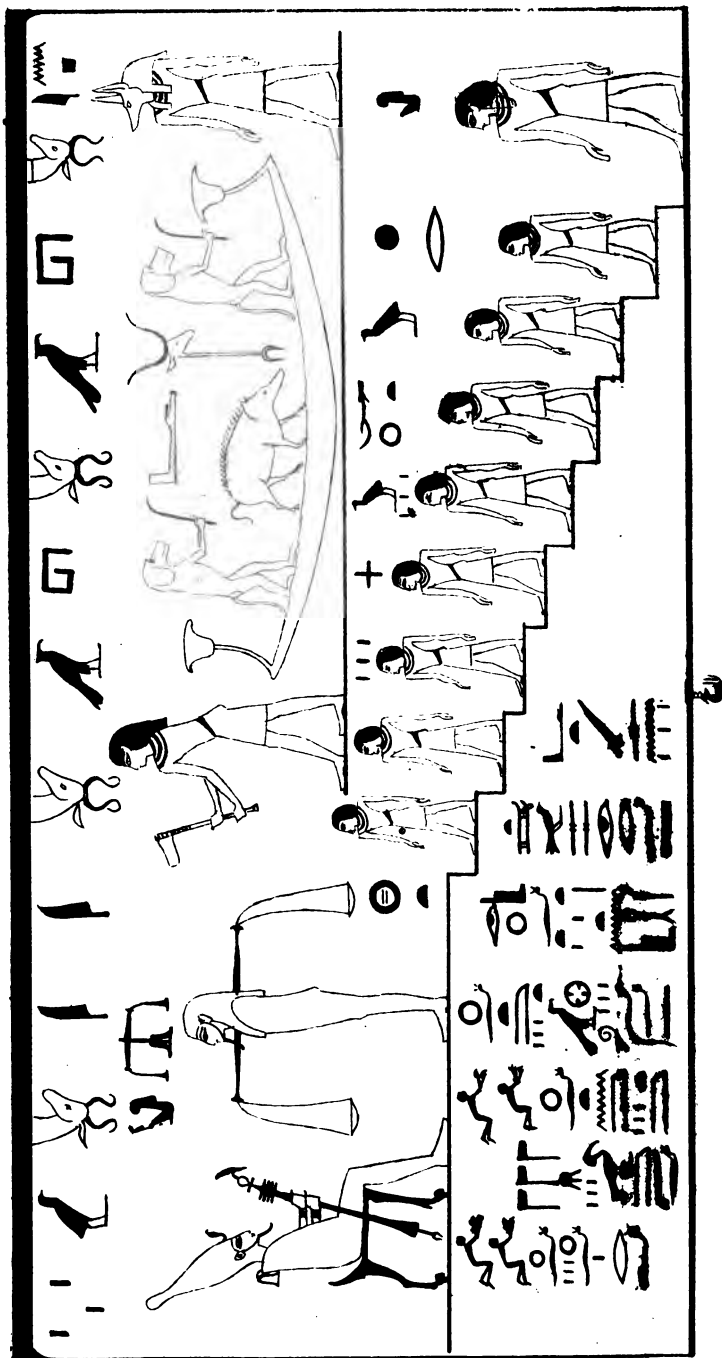
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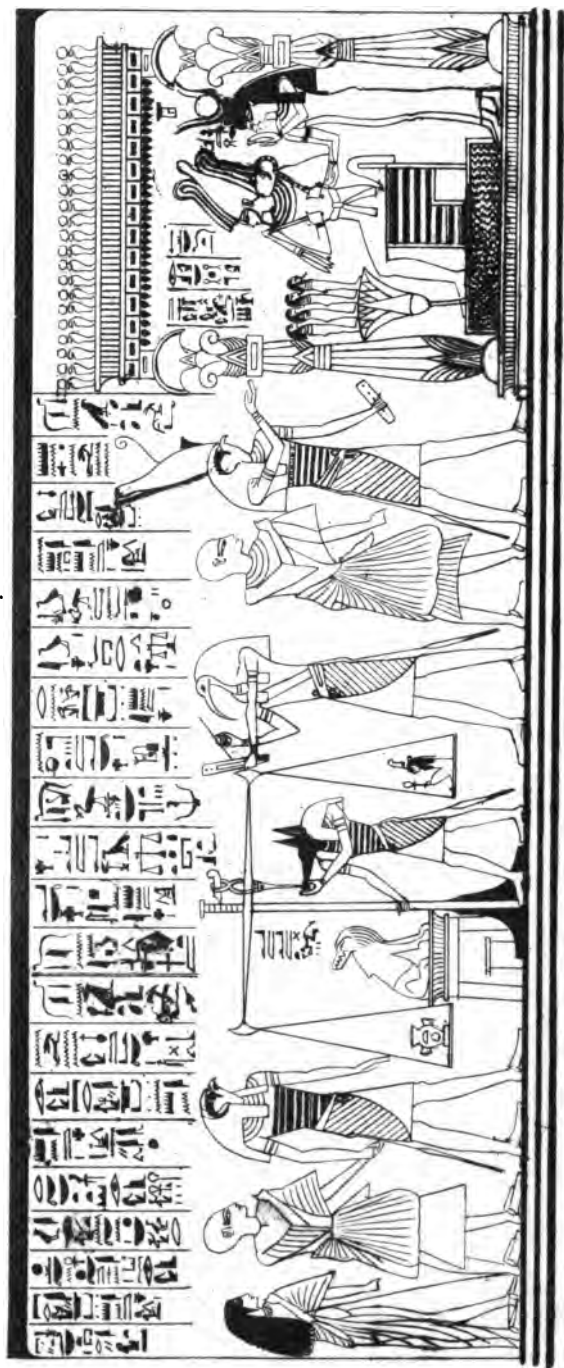




A WICKED SOUL RETURNING TO EARTH IN THE BODY OF A PIG.



JUDGMENT.





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THE END.



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